

# THE HOLY NAME JOURNAL

A NATIONAL MAGAZINE

*The only official national publication of  
the Holy Name Society in the United States.*

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# EDITORIALS

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## HOLY NAME ACTIVITY

ON THE September Communion Sunday of the Holy Name Society the activities of the Confraternity are renewed where they have been allowed to lapse during the summer months and they are stimulated in those branches which keep some of the observances throughout the year. It is the time for all the members of the Society to help in the expansion of the movement.

THE FOES of Christianity know well the power of unity and have perfected their organizations to achieve it. No matter what their cause they are almost fanatical in their devotion. The Holy Name Society is the great Society for men in the Church and to achieve its end, practical Christian life, all Catholics should be members, all should be zealous, all should aid the necessary organization.

EVERY branch during the coming year should make a drive for increased membership. Where the branch has drifted along for some time an appeal could be made to the young men who might feel that they are not wanted because they have not been invited. This drive should be organized on a plan best suited to the particular parish so that every man residing in the parish might be reached. It is not enough to enroll new members—they must become active, they must take part in the regular meetings of their particular branch. The objective for the Communion Sunday of every month should be to have EVERY MAN IN THE PARISH AT THE HOLY NAME MASS.

IT IS TRUE that the Holy Name Society is primarily spiritual but it can become a great force of Catholic life in any community. This can be achieved at the monthly meetings. There are large numbers of men at the altar rail on the Communion Sunday but only a dozen faithful ones at the regular meeting. To become really active the Holy Name Society should attract the majority of the enrollment to the monthly meeting. This can be effected through organization. All the members can not be presidents but all can be present and take part in the meetings. To be attractive the meetings have to be interesting. They must start on time, they must not be too long. The meeting for which a program has been prepared will not drag, but the meeting without preparation will drift interminably. The success of the meeting



will depend upon the officers and the members and the Spiritual Director working together.

**I**N MANY of the dioceses large rallies will be held in the Fall and will attract much attention. It should be the aim of every Holy Name man to make the coming rallies the greatest ever held. This can be easily accomplished if every member will use his influence to bring one more man.

**I**T IS but a year since the Holy Father wrote that the Holy Name Society had become one of the most potent influences for good upon the American Continent. By increased and intensified activity the Holy Name Society can show that its influence has only begun to be felt.

## CORRECTIONS

**T**HE EDITORS of newspapers and magazines seem to lack ordinary politeness when reporting Catholic news. Perhaps we Catholics would be kinder if we looked upon their mistakes as exaggerations rather than lies. But these mistakes are recurring with such frequency that it would seem that the only statement that appears libelous to some editors is one which might cost money in a law suit.

**T**HERE is a very successful picture magazine, the offspring of a more successful news magazine, which was called to task for several inaccuracies on Catholic fact which could have been checked in the library of which the editorial department is proud. Their correction is a publication of one of many letters received with the comment that it best represented the gist of other letters received on the subject of the Catholic Church in Spain. There was no statement that they had been wrong, not only in one, but in several facts of a special feature.

**W**E CANNOT be convinced that men of hard business sense would want to antagonize so large a portion of their possible public because one-sixth of the population of this country is Catholic.

## SCHOOLS

**Y**OUTH in the country is returning to the classroom. Some are about to make the choice of a school for advanced studies and many circumstances will be considered before the choice is made. For some the social possibilities offered by a particular school may influence the decision but for Catholics the choice will be either a school that will prepare the youth merely to make a living or a school that will prepare him to live. The Catholic colleges and schools strive to prepare youth to live, to make a living, to enjoy fine things, to make some contribution, however small, for the common good and at the same time give due reverence to the Creator.



# CAPITAL and LABOR

## A SOLUTION

**T**HE VOICE of a great pontiff once spoke to the world saying "The condition of the working people is the pressing question of the hour, and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably adjusted."

That was the voice of the great defender for all times—of the working masses of the world.—It was the voice of Christ's Vicar on earth—Pope Leo XIII in his famous Encyclical "Rerum Novarum."

**Y**ES, my dear men, that Holy Father of revered memory fully realized the misery and wretchedness that was then so heavily pressing and so unjustly imposed on the vast majority of the working classes, and he raised his voice and with all his power and strength declared: "There can be no question whatever that some remedy must be found, and found quickly to the pressing problem and this unjust situation of the day."

**B**UT like so many other things, and so many other remedies given by his predecessors and successors, his voice and his remedies proposed in his Encyclical fell upon deaf ears, and few men tried earnestly to put the principles he enunciated into definite practice and concrete form.

"Instead, consideration of the real problems and the living issues at stake has large-

ly given place to the bandying of words, fierce personal invective and passionate courses of action which have had harrowing consequences without bringing us nearer to the remedy so much desired" Leo XIII. "Rerum Novarum."

**T**HEREFORE, my dear men, let us as

Catholic men do our little share and try to understand the principles at stake in this issue—between Capital and Labor—in the light of commonsense and of Christianity as expounded by the Catholic Church and the Vicar of Jesus Christ here on earth.

Unfortunately in our day—too many men are inclined to shift their responsibilities on to somebody else's shoulders. In all this discussion it must be clearly and definitely remembered that this is above all else a matter which brings a certain amount of responsibility to every individual's own door.

Let it be clearly remembered at the beginning that no organization or leader can relieve one's own conscientious obligations.

**M**AN is not a tool or a mere leg in a great machine. He is as that great philosopher of old, Aristotle, once described him; a rational animal endowed by the Almighty with a human soul fashioned after the very image and likeness of Almighty God Himself—A soul endowed with the faculties of Intel-

lect and Reason—to understand, and free will to act, and to act freely so that the actions of man might flow from a reason that has reasoned and from a will that is free and unshackled.

**M**ANY persons in these days of unions and federations of one kind or another seem to think that they can shift their own responsibilities on to someone else's shoulders.

But it is not so, and if every man did his own part in carrying out the Eternal Laws of Justice and Charity—Society would more certainly attain a happy solution to the menacing problems of our day.

**I**N THE case of the struggle between Capital and Labor, it has first of all to be recognized that the whole problem is one of "Right and Wrong" and that its solution is dependent on the application by representatives of both sides equally of the two Great Principles—"Thou shalt not steal" and "Thou shalt love thy neighbor as thyself."

**I**N THE words of the same Holy Pontiff: "Let everyone therefore put his hand to the work that falls to his share. The Rulers of the State must use the laws, and institutions of the country, master and rich men must remember their duty, the poor whose interests are at stake must make every lawful and proper effort; and because religion also can destroy the evil at its "root" all men must be persuaded  
(Continued on page 28.)

**BY**  
**REVEREND L. SULLIVAN**



# SPAIN---*my native land*

BY VERY REVEREND SYLVESTER SANCHO, O.P.

*Father Sancho, the Rector of the University of Santo Tomás in Manila, is a native of Spain who studied in America before being sent to the Philippines. He tells what he saw in Spain prior to the war and during the war for he has just come from that war-torn land.*

**I**N 1915 I left Spain to come to the United States to learn English and to finish my theological studies. I studied in America up to 1919 and was then sent to Manila where I was ordained and assigned to teach in the University of Santo Tomás where I remained until 1934 when I travelled to Europe going to Rome and to Spain.

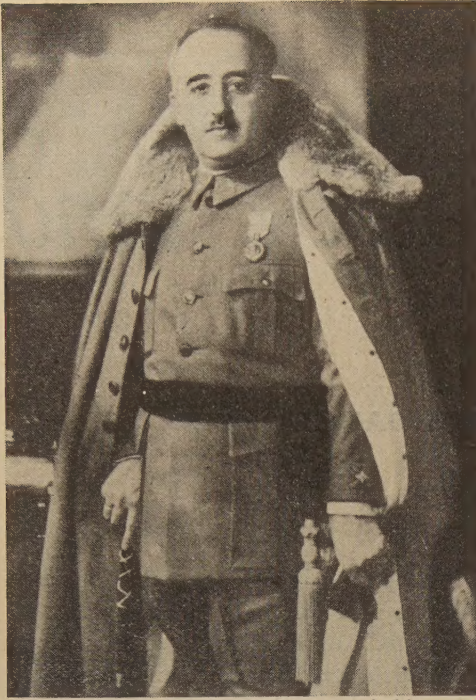
**T**HE Spain of 1935 was altogether different from that of 1915. When I left Spain it was a monarchy, now it was a radical, almost atheistic republic. When I left Spain everybody thought it to be a Catholic nation, now, if we are to believe the constitutional laws of the land and the word of no less a person than Premier Azana, it was no longer a Christian nation. What had happened during these twenty years that the faith of such a Christian nation should be so changed? Was it true that Spain, though not a monarchy any more, was not Christian? We are not supposed to answer these questions nor is it our purpose to answer them. We are mainly concerned with the actual state of Spain and not with the causes which have determined such a state of affairs, yet it would be well to remember that during these twenty years the system of education had been in the hands of the so-called Institution Libre de Enseñanza and that the minister of education was almost always a Mason. We must also keep in mind that from 1923 to 1930 there was in Spain a dictatorship which ended practically with the mon-

archy. The Spaniards are not over fond of dictatorships and they will be glad if those who now accuse Nationalist Spain of Fascism keep this fact in mind, that the Spanish people never could tolerate dictatorships even when the kings were called Philip II and Charles V.

**I**N 1931 the Spanish nation went to a municipal election. It was not a question of changing the form of government, the people were not supposed to pass judgment on the form of government, yet it happened that the republicans obtained a large majority in a few big centers of population much as Madrid, Barcelona, Valencia, Bilbao and Saragoza. In the electoral campaign the voters were made to understand that the republican form of government was to be a Catholic one so that many good Catholics, even priests and sisters, voted republican.

**K**ING ALFONSO abandoned Spain on the 14th of April, 1931, and the republican form of government was inaugurated with Alcala Zamora as acting President. On the 11th of May over one hundred convents and churches were burned in Madrid, Malaga, Cadiz, and other places. The Catholic republic promised to the voters turned into a "Red" republic. In June the constitutional Cortes were elected to frame a new constitution. The Catholics were prevented by force from voting so that ninety per cent of the elected representatives were Masons and Atheists. It was but natural that the constitution should be masonic and atheistic in character. For more than two years the government was controlled by a combination of Socialists and Republicans under the premiership of Alcala who very often described himself as a man without a heart. He was ruthless in the persecution of the Catholics. It was enough that a lady should wear a cross or a medal to be sent to jail; thousands of them were imprisoned for no other reason, and a good many Catholics were exiled and banished from Spain because they were monarchists and Catholics.





*Courtesy of The Torch Magazine*

IN November 1933 there was a new election which resulted in a tremendous victory for the Catholics who, for some reason or other, did not reap the fruit of the victory. The combination of centerists and rightists formed a government and for two years peace prevailed all over, yet the Socialists and the Communists were preparing for an attack on the Catholics.

IN the first days of October 1934 the revolution broke in Asturias and Cataluna, the latter under the pretense of establishing an independent Catalanian republic. Thousands of lives were lost, a few churches burned in Asturias, and about fifty priests were murdered. But although the revolution was defeated, the leaders escaped due punishment.

IT was in February 1935 that I arrived in Spain and was stationed in a beautiful house of the aristocratic "Salamanca Carrio" in Madrid. Being a University professor I was naturally interested in University students and soon I came in contact with them, both girls and boys.

DURING the first two years of the republic the government-controlled organization F.U.E. controlled all student activities. Catholic students were ostracized and very frequently suspended in their studies and imprisoned and some of them killed. As a natural reaction the mass of University students turned against the republican form and enrolled themselves in the newly established movement of F.E., headed by the youthful son of General Primo de Rivera, Jose Antonio de Rivera. We may say that the actual war started then and there. It was not that a tremendous revival of the Catholic Faith had taken place among the youth of Spain where a

## GENERAL FRANCISCO FRANCO

few years before few young men would attend Church and the sacraments. Now they flocked to the churches and went to confession and Communion by the thousands. The Catholic youth was established in practically every parish and boys were even more active than the girls and took their activities more seriously. It was notable that while the society girls spent their leisure time in amusements and playing tennis and golf and going to tea parties and dances, the boys would go to the studying circles and prepare themselves through physical exercises for the great fight that everybody saw coming.

THE communistic youth was also very active. They formed themselves in military units and paraded the streets of the big cities in uniforms. Two Spains were in preparation, the one represented by the youthful workers, the other by the young Catholic students. In December 1935 Premier Lerroux handed his resignation to the President. The constitutional thing would have been to call to power the Catholic leader, Gil Robles, since his group of representatives was the greatest in the Cortes, yet the President elected Baron de Byas, Portela Valladares, a thirty-third degree Mason, who dissolved the Parliament and called for a new election. Only one month's time was given for a campaign and on February 15th Spain went to a new election. I am not supposed to study the causes which determined the granting of power to the Leftists by the President of the Republic. This much only I will say, that the Catholics obtained the majority of nearly one-half million votes but through trickery they were robbed of more than a million votes and one hundred representatives. Once in power, the Popular Front started the most fearful persecution. Churches and convents were destroyed; schools and academies closed, and hundreds of Catholics were killed. On March 5th, I saw my own convent, a beautiful building, erected in the fifteenth century and unique in its architecture and beauty, burned. It is true that none of the more than one hundred friars in my care was killed, but still it was a terrible experience.

I USED to go back and forth from Avila to Madrid and had many occasions to see the most atrocious crimes committed in the name of liberty and freedom. I had to travel in civilian clothes, for it was too risky to wear clerical robes. Every day, almost, I witnessed parades of men, women, and children going through the thoroughfares and the avenues of Madrid with the red banners chanting the *International* and shouting: "Long live Russia, down with Spain" while the women shouted: "We want children, but



## DESECRATED ALTAR

no husbands, long live free love." During those days it was a crime to say "Long live Spain" and I attended the burial of a very fine boy, the son of one of the noblest and richest families in Spain, who had been shot through the head because he shouted: "Long live Spain." An army officer shot him. His name was Andres Sacanz de Hevedia. I saw on the first day of April a young boy, fifteen years old, shot in the back and killed by a policeman for no other reason than saying: "Long live Spain." The friends of the boy swore to take revenge of such a fearful crime and by the next day, Policeman Gilbert was shot while escorting the famous Socialist representative, Gimenez Asua. During the burial of the policeman over 50,000 Communists and Socialists gathered and swore to burn half of Madrid. The government knew it, the policemen knew it, everybody knew what their purposes were. I saw them actually go to the San Luis Church on Montera, one of the main streets in Madrid; about sixty of them entered the church while services were going on, ordered the people out and placing the chairs, pews and confessionals in the center of the church, poured on gasoline and then burned the church. A priest who wanted to remove the Blessed Sacrament was prevented. Thousands of persons witnessed the burning of the church, impotent to do anything since the policemen and the firemen were themselves restrained and would not allow anyone to interfere. From there the mob went to the Church of the Trinitarios and the fireworks for the day were finished. The government would not do anything to prevent such things; on the contrary, the pastors and rectors were accused of provoking the burning of the churches. It seems incredible, but it is a fact that the fault was laid with the Catholics.

ON April 14th of the same year, 1936, moved by curiosity, in civilian clothes, I went to the big parade on the celebration of the fifth anniversary of the Republic. During the parade plenty of disorders happened and during one of these disorders an official of the Guardia Civil was shot in the stomach because he would not shout: "Long live Russia." The burial was held on the next day and 47,000 men attended the funeral. While marching by the famous avenue of La Castellana, one of the most beautiful avenues in Europe, we were shot at by the workers on a house under construction. Seven were killed. We proceeded a little further and from another building they began to shoot with machine guns. Two officers of the Spanish navy broke the ranks and followed, but soldiers and officers began to shoot at the



*Courtesy of The Torch Magazine*

workers. Over three hundred persons were wounded and killed on that day.

I COULD go on giving specific instances for hours and hours. Suffice to say that on May 4th I witnessed the killing of two priests and four poor sisters who went around caring for and visiting the poor. That day the rumor was spread that the sisters and nuns distributed poisoned candy to the children. It was an outrageous lie, but the lay people seemed to believe it. They went to a convent school near the Church of Los Angeles and put fire to the school and convent while the sisters were in there. The poor nuns had to jump from the second story windows, the mob then gathered them into the center of the plaza, took off their habits and left them naked. It was terrible! Death would have been better for them.

BY June I left Spain, having been appointed Rector of the University of Santo Tomás by the Holy Congregation of Universities and Seminaries. I had at the time the certainty that a civil war would eventually come. I could not figure out how the Spaniards, so fond of their independence and of their freedom, would suffer the tyranny of a controlling foreign power. When in a nation it is a crime to say "Long live Spain," the war must come and it came.

I WANT to emphasize that the Catholics were not the ones to cause the war, but it was the military uprising. It is the natural reaction of a race who does not want to perish.

ON June 13th, Calvo Sotelo, the leader of the Accion Espanola, was murdered by command of the gov-





*Courtesy of The Torch Magazine*

ernment. A few days before, after a speech he made in the Parliament, the Communistic representative, Dolores Ibarruri, called "La Pasionaria" said: "This will be your last speech" and really it was. A few months before that the Central Lodge of Paris, The Grand Orient, had decided the murder of Calvo Sotelo, Gil Robles and Antonio Gaicoechea, the three great leaders of the Catholics.

ABOUT one o'clock in the morning of the 13th of July, six officers of the Spanish police called on Calvo Sotelo and put him under arrest. He refused to go with them. His wife pleaded that he be not taken, the little boys cried, but finally he was taken by force. He was led into a waiting car and about four o'clock in the morning, his corpse was taken to the cemetery. That was the spark which fired National Spain and started the Civil War. The Communists had been for a few months plotting a revolution. Documents and black lists are in the hands of the Nationalist government proving that all was set for a national revolution of communistic character in the last days of July.

I SHOULD like to emphasize two facts: first, that the Spanish revolution is not an army revolt since only a small minority of the army took a part in the revolt. At the beginning, the war was waged through volunteers especially from the two groups we call Requetes and Falange. The whole of the navy with only one exception remained loyal. The aviation was also with the government and only three old planes

## RUINED CLOISTERS

stationed at Morocco went with Franco. Only a few Generals revolted, the majority remained loyal to the Communistic government. Second, this war is not a Fascist war in any sense. The Nationalist army and Nationalist Spain itself is divided into four great groups and none of them, with a few exceptions among the Falange, are Fascist or favor Fascism of the German or Italian type. It is a trick on the part of Moscow to label the Nationalist Spanish movement as Fascism, and the Communistic government as Loyalist. Neither we are Fascist, nor they are Loyalist.

ON April 6th of 1937 I started back from Manila to Spain. I needed to treat with the Holy Father on some University matters and I decided to see how things were going on in Spain and to secure first-hand information. I entered Spain from Cadiz, went to Seville, Badajoz, Caceres and Salamanca. In Salamanca I was introduced to General Franco and to some of the Generals and officers of his staff. For more than an hour I spoke to the General and during several days I spoke with the best informed of the men in Salamanca, such as, Sangroniz, Major Ruiz Ojeva, Captain Cano and Serrano Suner. Then I traveled to Burgos wherein I visited several of the members of the Junta Tecnica, the governing body of Nationalist Spain. I became acquainted with several of the best men in the Franco Government, especially with those of the Junta de Education presided over by the famous Spanish poet Jose Ma Peman.

FROM Burgos I traveled to my native City, Zaragoza, and I had a very narrow escape when three Red airplanes threw some bombs a few metres from the house of my family. One hundred and thirteen persons, most of them women and children, were killed and over two hundred and forty were wounded. After delivering a series of lectures in Zaragoza and getting acquainted with the commanding General over Oregon and the Presidents of the different Rightest organizations I went back to Salamanca where I stayed a few days, living in the famous convent of San Esteban. Then I visited Valladolid, Palencia, Leon and San Sebastian.

ON the morning of the 19th of June several of the Catholic prisoners in the jail of Bilbao arrived in San Sebastian and spread around the information that the Nationalist army was to enter the city. Accompanied by a friend I went to Bilbao in time to see the Requetes and Legionarios enter the city. I was not permitted to enter, yet from Archanda we could see the streets of Bilbao. The city had not



suffered destruction, with the exception of the eight magnificent bridges connecting the two parts of the town which had been blown up by the Communists before retreating towards Santander. I went back to Salamanca to give a series of lectures and to preach at the Cathedral a sermon of thanksgiving for the capture of Bilbao. The next day I took an airplane and flew to Lisbon from whence I sailed to New York.

**M**ANY people put to me the question about conditions in Spain. There seems to be some confusion about the matter in the American mind. Nationalist Spain comprising two-thirds of the Spanish territory and fourteen million people out of twenty-one million may be said to be normal. You can travel through all of Nationalist Spain without annoyance provided you have a pass from General headquarters which is easy to obtain. I even visited without any extraordinary difficulty some of the battlefronts such as the University City of Jarama on the Madrid front and the front of Salagosa, Huesca and Feruel. The spirit of the volunteers and the regular army is splendid. Every night the boys in the trenches say the Rosary and enter the battle with scapulars and medals on their breast. A good many of them would die with the cry of "Long Live Spain—Long Live Christ the King."

**W**E ARE not to deny that there is plenty of suffering in Nationalist Spain, that thousands of families lost one or two members, killed on the battlefield or murdered by the Reds. Yet, you notice at once how patiently they endure all the hardships for the sake of a better, free, and greater Spain.

**I**N Red Spain matters are not so well. Of course, I cannot give first-hand personal information since I did not dare to enter Red Spain. It was altogether too risky and if caught it would have meant certain death for me, but I had the opportunity of speaking to many who had escaped from Barcelona, Madrid, Valencia, Santander, and Bilbao. They all tell the same story of destruction, suffering and murder. It is a fair estimate to say that the Reds have murdered seventeen thousand priests and twelve bishops and that more than twenty-five thousand churches and chapels were destroyed, burned or converted into clubs, markets, barracks and hospitals.

A systematic campaign of terror was in-

augurated when the Revolution broke. Priests, Catholic laymen and women, and in many instances even children, were murdered without any trial. All in all, it is rather a conservative figure to place the lay Catholics killed at three hundred thousand. I cannot go into the details of that frightful butchery. When the history of the Revolution be written the world will read with horror of the torments and sufferings endured by the Catholics of Spain.

**I** DO NOT dare to speak about the persecution and sufferings of the Nuns and Sisters. Outside of Barcelona, Malaga and Madrid not many of them were killed but they had to suffer what is worse for them—their honor was stained and they were defiled in the worst manner. Some communities of cloistered Sisters were assembled and compelled to dance totally naked in the presence of thousands; some were compelled to walk through the streets in their nakedness. In their desire for defamation they would open the tombs in the cemeteries of the convents and place the skulls and bones of little babies so as to prove the Sisters were pregnant when dying without taking notice that the skulls could be proven those of children two and three years old. It is incredible the devilish inventions they framed to disrepute and defame the poor Sisters.

**A**S A Dominican I was greatly interested in knowing the sufferings and tribulations of our Priests and Sisters. In Madrid the Order had previous to the Revolution five Houses, namely, Atocha, El Rosario, Meson de Pardes, S. Domingo el Real, El Olivar, and one school General Ora. The Convents of Atocha and El Rosario were burned on the 19th of July. It is to be noted that in the Church of the Rosary the Communists entered while Mass was being said. They shot the Priest who was saying it and also the lay brother serving the Mass. In Barcelona the Convent of Baielen was burned and the house in San Gervasio was robbed and (Continued on page 27.)

## COMMUNISTIC VANDALISM



Courtesy of The Torch Magazine



# Grist for the Mill

BY ERNEST NORRIS

**P**RESS comment upon the appointment of Senator Black to the Supreme Court has been most illuminating. The mask is very definitely off. It is not the Constitution which is to be saved, it is entrenched greed. The journals which opposed the President's Supreme Court plan on alleged "Constitutional" grounds have now shown, in too many cases, that they are opposed simply and absolutely to the New Deal.

**T**HE crowning hypocrisy of it all is the dragging up of the Klan red herring. Certainly no one who knows Alabama politics can question the fact that Senator Black received Klan backing. It is an old story in American politics, the appeal to racial and religious prejudice, or at least profiting from it, and it is not confined to Protestants. But this sudden zeal for the rights of Catholics comes with poor grace for the same papers that have done nothing for Catholic Mexico and are hostile to Catholic Spain. We are not concerned with the defense of Mr. Justice Black. It is not impossible that he may be guilty of everything charged against him on the score of bigotry. If so he is unfit for the office to which he has been appointed. Still there is such a thing as economic bigotry which is already adequately represented on the Supreme Court. We cannot help but think that it is much more this economic bigotry that is to blame for the charges against the new Justice than zeal for religious tolerance. We wonder what the accusation would have been if the appointee had been a Catholic New Dealer?

**T**HE Sino-Japanese war is going miserably along. It is still too early to gauge the results but it looks as if Japan is not to have the walk-over she expected. Chiang Kai Shek seems to have been working wonders under the greatest of odds. Slowly but surely he is building a national consciousness in a land where nationalism was more completely unknown than elsewhere. Japan apparently fears this growing nation of China and has rushed in before it could solidify. One wonders if she is not too late. Perhaps China reached her Valley Forge in the Rape of Manchuria. Her Yorktown may be a long way off yet but whereas four or five years ago only a dreamer could expect it, now it looms as a distinct possibility even if it be remote.

**F**ROM one standpoint at least a Japanese defeat would be unfortunate however much one may condemn Japanese aggression. A crippled Japan would lessen the restraints on Soviet Russia. What might then result can hardly be envisaged. Stalinist Russia is gradually becoming strongly nationalist. Trotskyist internationalism is dying. There is grave danger that a nationalist Russia may become as imperialistic as Czarist Russia. Stalin may think himself another Peter the Great with vast expansionist aims. The danger in Europe—and the world—would then be a clash not so much between two ideologies—Fascist and Communist—but between the old imperialistic rivals, Germany and Russia, whose antipathies and irreconcilable ambitions provoked the First Great War.

**I**N this connection of the most remarkable things we have seen concerning the recent Moscow "purges" appeared in the *Catholic Herald* of London under date of August 13th. This is so informative that we reprint it here.

"The slaughter of Communist officials proceeds. Stalin seems to take special pleasure in destroying all those who made a name during the Russian revolution. Every day brings news of more executions all over the Soviet Union, and it seems that this time something more than a 'purge' is taking place: that the entire leading body of the Communist Party is being systematically destroyed.

"In connection with these events in Soviet Russia a sensational interview has been reported by the Russian Paris weekly, *LE RENAISSANCE*.

A few weeks ago the Soviet Government summoned to Moscow the notorious Comrade Ignatiev, formerly General Count Alexis Ignatiev. After the revolution Ignatiev went over to the Bolsheviks, becoming an unofficial agent of the Soviets in France. During the events which led to the execution of the Soviet generals, Ignatiev was recalled to Moscow, wherefrom he returned a few days ago.

"On July 31 he interviewed in a Paris restaurant the leader of the so-called 'Young Russian Party.' These 'Young Russians' profess a loyalty to the old dynasty, headed by the Grand-Duke Cyril whom they alone style 'Emperor of Russia,' together with vague expectations that some Soviet leader will be a Russian Monck and restore the monarchy, whereupon the new Czar would sanction the entire Soviet system!

"The interview between the renegade nobleman and the leader of these young Russians could not have been unintentional on the part of the former.

"If he saw M. Kazem-Beck (the young Russian leader) it was upon instructions received in Moscow. Was this an attempt to discredit the "Young Russians" and the Grand-Duke Cyril who is closely linked with them? Or a trap for these credulous young men to lure



them into Russia to "liquidate" them? Lastly, was it not perhaps a genuine attempt of the wily Georgian to enter into contact with that group of Russian royalists who are most inclined to lend an ear to him? In this case could it mean that the Red Dictator is so uncertain of his own position that he is prepared to hand over his power to others provided his own safety were guaranteed?"

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THE Protestant Episcopal Church is again in the throes of doctrinal controversy over the proposed liberalization of its Canon on Divorce. Bishop Manning of New York is again trying to stave off the growing liberalism of his Church. We wish him well but expect him to be defeated. His Church cannot hope to stay the disintegration of doctrine inherent in Protestantism. Catholics regret this as much as Anglo Catholics and conservative Episcopalians do, but they have long since proved that Faith and Authority cannot be separated. There is only one Catholic Faith, one Lord, one Faith, one Baptism.

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THE Summer number of the AMERICAN REVIEW is as provocative as usual. This periodical is the outstanding, almost the only, right wing review in the country. It is Rightist without being reactionary—something almost incredible in America. It represents a school of thought common enough in Europe where it is fortunately steadily growing in influence. This school may be termed traditionalist in the best sense. It assumes that there is a residuum of persisting experience, that there is definitely a Christian solidarity—though not all of its members are Christians—which is the very heart of Western civilization. It holds that only by a defense of this tradition can there be true liberty. Some of its members are perhaps more sympathetic towards Fascism than is this commentator but all are strongly anti-Communist. The philosophy of Marxism they clearly perceive to be

fatal to that responsible (not rugged) individualism which moulded European civilization. For the most part they are opposed to modern industrial capitalism as far as it breeds monopoly and concentration of wealth. On the other hand they maintain that within the general framework of the perduring Western civilization each nation must work out its salvation in methods determined by the individual psychology of its constituent peoples. Thus, while largely condemning the regimenting now associated with Fascism they realize the validity of the leadership principle for certain nations. Again they do not consider the disorderliness of modern democracies as sufficient grounds for sweeping away democracies as found in the English speaking world. The point is that these are but tools to be used or discarded according to their fitness for the occasion and the people.

THE outstanding article, which we unhesitatingly commend, discusses the great propaganda victories of the Valencia government. From a military standpoint Franco has had it much his own way. On the contrary the Marxist gang has absolutely won the battles of public opinion. It is still not clear whether Franco will be allowed to win. There can be no question that the majority of people the world over have been badly fooled into accepting the Spanish embroglio as a clear cut Fascist-democratic struggle. We know better, but it is primarily because we have had an instructive distrust of the press. It is only recently that we have had definite proof that our instincts were fundamentally sound. But the world outside had instincts and prejudices the reverse of ours. Consequently they have been solidified in their previous conceptions by the overwhelming flood of anti-Franco propaganda. It is important to realize that the enthusiasm for Valencia is far less than the antipathy to Franco. That is why he cannot get a hearing. He has been labelled Fascist and reactionary. His patriotism has been wrongly but successfully denied by those who have substituted "Long live Russia" for "Long live Spain." As the writer in the AMERICAN REVIEW maintains, it

seemed to the Marxists that a victory in propaganda was worth more than one in the field of battle. They knew that Spain was pro-Franco. Therefore there must be foreign intervention to assure the victory of Communism. With all its faults the League of Nations has prevented the full realization of Madrid's hopes. How long this will continue we do not know. There are signs that Madrid is no longer quite so successful in the diffusion of lies. Perhaps there may be a supreme propaganda drive which will force Europe to war. Make no mistake, the "loyalists" will not hesitate to plunge the world into war, rather than concede the ultimate defeat that seems daily to be drawing nearer. We can only hope that sanity will prevail in the Foreign Offices of Europe.

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CONGRATULATIONS are in order to the Archbishop of Cincinnati. Archbishop McNicholas has assigned a group of priests who are to qualify as experts in the field of labor relations. His Grace realizes that sentiment and prejudice are poor substitutes for sound principles in the complicated social and economic problems now plaguing us. These priests, by reason of sound training and experience in economics and morality, will be able to give sound guidance to employers and workmen alike. Best of all, perhaps, they will be able to instruct those not directly concerned as to the rights and wrongs of individual strikes, lockouts and labor disputes. This commentator is not only strongly convinced in his support of Trades Unions, but feels also that, in view of Papal pronouncements he is morally bound to support every reasonable endeavor of the working man to organize effectively. Hence his natural inclination is to respect picket lines. On the other hand he knows that at times this picketing may be unjust or unprovoked. But how is he to know? This it seems represents a great field for the activity of Archbishop McNicholas' committee. We hope that it will grasp its opportunity and that his example will be widely followed.



## DOCTORS OF THE CHURCH

# ST. CYRIL of JERUSALEM

## and CATECHETICAL INSTRUCTION

BY HYACINTH ROTH

**F**ROM the earliest days of Christian history the Church regarded Catechetical Instruction as one of her primary duties. In the West she instructed the early Christians in the underground passes of Imperial Rome because a public profession of the Faith meant a series of tortures and frequently death. In the East the Church assembled her faithful in the open porches of her places of worship for the Christians were more or less secure from the Roman legal arm but were beset by the intrigues of heresies.

**O**NE of the most influential catechetical instructors in the East was St. Cyril of Jerusalem. He was born about the year 315, received his education at Jerusalem, was ordained at the age of thirty, and then labored as bishop of Jerusalem for thirty-five years until his death in 386.

**T**HE catechetical instructions of St. Cyril came down to us as the famous "Catecheses." Those that are extant are twenty-three in number and of these eighteen treat of the principal articles of the Faith, while the remaining five were for candidates preparing for baptism, confirmation, and the Holy Eucharist. In the fourth century these Catecheses echoed the sacred precepts of the Divine Master; today these contributions of Cyril are a most precious treasure of Christian antiquity.

**C**YRIL'S catechetical instructions reflect the characteristics of his time. Since the churches of the heretics were so numerous in the East and since many of them were scarcely distinguishable from those of the Catholics, Cyril warned the Catholics of the danger of falling into the nets of heretics by saying: "If ever thou art sojourning in any city, inquire not simply where the Lord's house is—for the sects of the profane also attempt to call their own dens, houses of the Lord—not merely where the church is, but where is the Catholic Church. For this is the peculiar name of the holy body, the mother

of all. . . . Our Church is called Catholic because she is diffused throughout the whole world, from one end of the earth to the other, and because she teaches universally and without curtailment all the truths of faith which ought to be known to men whether they concern visible or invisible things, heavenly things or the things of earth; further because she brings under the yoke of God's true service all races of men, the mighty and the lowly, the learned and the simple; and finally because she tends and heals every kind of sin committed by body or soul and because there is no form of virtue, whether in word or deed or in spiritual gifts of any kind whatever, which she does not possess as her own."

**T**HE Catholic Faith must be a living faith, and not only a passing fancy of the mind and soul, nor mere fantastic gymnastics. Cyril taught that in the life of a Catholic there must be an harmonious agreement between soul and body. The external actions must profess the convictions of the soul. This Cyril impressed upon his hearers when he said: "Let us not be ashamed to confess the Crucified. Be the cross our seal, made with boldness by our fingers on our brow and in everything; over the bread we eat and the cups we drink, in our comings in and goings out; before our sleep, when we lie down and when we awake; when we are travelling, and when we are at rest."

**I**N explaining the sacred mysteries Cyril was consistently cautious. He avoided philosophic proofs and he was not fond of controversial arguments in matters of faith. Hence many, even some of his own fold, judged him rashly as being hostile to doctrinal distinctions. He argued that mysteries must be believed because they surpass the capacity of human reason. Therefore, treating of the mystery of Transubstantiation Cyril said: "At Cana in Galilee He once changed water into wine which is akin to blood: and shall not we believe Him when He changes wine into blood? . . . Since He Himself has declared and said of the bread: 'This is My Body, who shall dare to doubt any more? And when He asserts

(Continued on page 29.)



# FATHER TABB—Priest, Poet

BY D. O. CROWLEY

THE popular and dearly beloved poet-priest, who died in St. Charles' College, Howard County, Maryland, on the 19th of November, 1909, had an eventful career. In the second year of the struggle which ended at Appomattox Courthouse, John Banister Tabb, at the age of eighteen years, graduated from the university of his native State. The Tabb family was one of long and high standing in Virginia. John B. Tabb's father was the owner of a large plantation and of many slaves. The children of that household were loyal Southerners, every one, and on the day of his graduation John tendered his services to the Confederacy.

BEING young and too delicate for active service in the field, he was assigned to duty in the Commissary Department. Later he was appointed secretary to Colonel Stone, who was sent by Jefferson Davis on a mission to England. The steamer which carried Colonel Stone and his gifted secretary out of New Orleans also gave passage to the Rev. Father Bannon who, having served as chaplain in the Southern Army, was commissioned to visit Pius IX, then head of the States of the Church, with a view of obtaining the Holy Father's recognition of the Confederacy. Father Bannon was a splendid specimen of young manhood, tall, handsome and straight as an arrow. A man of high intellectual attainments, it was pleasant to meet and instructive to converse with him.

HAVING run the blockade out of New Orleans, the steamer was far on the high seas when young Tabb, walking on the bridge with the captain one day, asked about the distinguished looking man who paced the deck beneath them. "That's a Catholic priest," replied the captain, "and he's going to Rome on a mission similar to yours."

MR. Tabb had read of priests in nursery books, but he had never to his knowledge set eyes on a real priest before that day. There were no Catholics that he knew in Amelia County, where he was raised, and he had never seen a Catholic priest during his course at the University of Virginia. His mother, an Episcopalian, one of the

best of women, had read and believed strange and awful things about "Romish priests," which were related to the young Tabbs as nursery tales. Father Bannon was, therefore, a subject of curiosity to our future poet-priest. Descending to the promenade deck, young Tabb eyed the clergyman engaged in reading the divine office, "not," as he often afterwards said, "without feelings of awe."

WITH a simplicity characteristic of genius, Mr. Tabb accosted the clergyman with the question: "Are you a Catholic priest?" Father Bannon replied in the affirmative. "Was your father a priest?" "No, my boy," answered Father Bannon with a smile.

ENCOURAGED by the winning smiles of the amiable padre, Mr. Tabb launched another question, saying, "Will your son be a priest?" Father Bannon, seeing the young man was speaking in good faith, kindly replied, "I think not!"

HAVING satisfied himself that Rev. Father Bannons' breviary contained no imprecations against the Protestants, the young Southerner was disposed to think kindly of the priest.

BEFORE they landed at Glasgow, Tabb was an ardent admirer of the virtues and the learning of his fellow passenger.

JOHN Banister Tabb was at that early day one of the best Latin and Greek scholars of the South. In classical learning he excelled, and could appreciate the erudition and attainments of his new found friend.

DURING a voyage across the Atlantic of fourteen days, Father Bannon had the time and ability to disabuse Mr. Tabb's mind of the false impressions which it had received about Catholics and Catholicity. It is reasonable to believe that the foundation of his conversion was then laid by the good and zealous priest who had been doing missionary work south of the Mason and Dixon line in ante-bellum days.

ABOUT the middle of November, 1863, Tabb came back to his native coasts on the steamer *Robert E. Lee*, which was pursued and captured by the United States



ship *Keystone State*. Among other prisoners our poet was sent to a northern dungeon at Old Lookout, Maryland. Here he formed the acquaintance of that brilliant young poet, Sidney Lanier who died all too soon for his country and the literature of the "Lost Cause." The prison acquaintance ripened into friendship which never knew a waning. He dedicated a volume of poems to the memory of Lanier and tenderly cherished that memory to his very last day. The spiritual relations with this friend of youth seem never to have been severed, according to the following beautiful lines:

#### SIDNEY LANIER

Ere time's horizon-line was set,  
Somewhere in space our spirits met,  
Then o'er the starry parapet  
Came wandering here.

And now that thou art gone again  
Beyond the verge, I haste amain  
Lost echo of a loftier strain  
To greet thee there.

**R**ELEASED from prison, he taught music for awhile in St. Paul's Episcopal School, at Baltimore. Later he occupied the Chair of Rhetoric in Racine College, Michigan. For a time he held a position on the staff of *Harper's Weekly*.

**A**FTER much wandering, his weary spirit found a resting place and a home in the bosom of Mother Church, and he settled down to his life's work in that ecclesiastical college, founded by and called after Charles Carroll, of Carrollton. There in the shadow of the woods that surrounded the manor house of the Carrolls, he spent the happiest days of his life and framed his sweetest songs.

**I**N 1881 he entered St. Mary's Seminary, Baltimore, to study for the priesthood. He had already achieved fame as a poet, a wit, and a writer of the best English prose.

**I**T was soon discovered that this scion of the Southern aristocracy was humble and democratic, the very soul of wit and sociability. Much of the laughter of the evening recreations was evoked by his brilliant flashes of wit and mirth-provoking humorous remarks. As a punster he had no peer; but the arrows that flew in all directions left neither sting nor wound behind. He was always kindly considerate of others' feelings, and, unlike most wits, cordially enjoyed a joke on himself.

**I**T was his wont, when the poetic inspiration moved him, to retire from his company or work, go to his room and remain there until the finished poem appeared on paper. He often appeared at a door after an absence of two or more days, with the product of his genius fresh from the busy workshop of his brain. Once committed to writing, he seldom used the "labor of the file" upon his verses. They were sent post haste to some one of the

big magazines and a good cheque came back within a week or two as an acknowledgment.

While in the Seminary he wrote the sonnet

#### SHELLEY IN NATURE

Shelley, the ceaseless music of thy soul  
Breathes in the cloud and in the skylark's song,  
That float as an embodied dream along  
The dewy lids of morning. In the dole  
That haunts the west wind, in the joyous roll  
Of Arethusan fountains, or among  
The wastes where Ozymandias, the strong,  
Lies in colossal ruin, thy control  
Speaks in the wedded rhyme. Thy spirit gave  
A fragrance to all nature, and a tone  
To inexpressive silence: Each apart—  
Earth, air and ocean—claims thee as its own,  
The twain that bred thee, and the panting wave  
That clasped thee, like an overflowing heart.

**T**HE magazines of that day compared this with Wordsworth's great sonnet, which contains the oft-quoted verse on the Immaculate Conception—"Our Tainted Nature's Solitary Boast."

Mr. Tabb could wax warm and eloquent at all times over the poetry of Shelley.

**W**HEN the poet-priest of the South, Rev. Abram Ryan, was getting out an edition of his poems in Baltimore, about 1882, the students of the Seminary saw him frequently, and were very much interested in him and his literary work. He was not entirely free from the eccentricities of genius, and rumor had it that he did not stand well with his bishop. While this was noised abroad the students had reached that chapter in Church history which treats of the Arian heresy. One evening coming out of class Mr. Tabb gravely put his hand on a student's shoulder, and said with a sad face, "I have bad news for you." The student listened to hear him say, "The poet-priest of the South is declared a heretic." The class anxiously inquired the grounds for such a proceeding. He coolly answered, "Because he is an A-ryan—an Arian."

**O**N another occasion, finding some difficulty in studying dogmatic theology, he expressed a wish, in case he should die at the Seminary, to have the inscription on his headstone read:

"Here Lies John B. Tabb, D.D."

"What is the D.D. for?" exclaimed the students. "Died of dogma," he answered without a smile. He compiled a skeleton grammar for his English classes, in St. Charles' College, which he entitled, "Bone Rule." When the little volume was published he sent a friend a copy, on the fly-sheet of which was written, by his own hand:

#### THE AUTHOR'S EPITAPH

"Here lies the old fool  
Who taught us at school  
To use the 'Bone Rule';—  
Oh, Lord, keep him cool."



WITH all this seeming levity, fun and frolic, Mr. Tabb was a serious, sensible and religious gentleman. There was no malice in his composition. He took very sane and conservative views of matters in general. He was an extremist only in two things—his devotion to the "Lost Cause," and love for the memory of Edgar Allan Poe.

HE made periodical visits to the grave of Poe—the old Westminster Churchyard, in Baltimore where the author of "The Raven" is buried. Poe, Keats and Lanier, among the poets, were his favorites; made all the dearer to him by their sorrows and sufferings while in the "Vale of Tears."

IN December, 1884, John B. Tabb was ordained a priest in the Cathedral at Baltimore. He was affiliated to the diocese of Richmond, but with the permission of his bishop, he went back to St. Charles' College, in order to devote most of his time to teaching and literature.

THERE Father Tabb worked faithfully and well for a quarter of a century, and enriched by his untiring genius the poetic literature of the English language.

IN every sentence written by Father Tabb there is a thought, and every thought is poetic. The power of condensation belongs to him above most men who have written in our language. Here is a sample from the beautiful verses entitled:

#### EVOLUTION

"Out of the dusk a shadow,  
Then a spark;  
Out of the cloud a silence,  
Then a lark!  
Out of the heart a rapture,  
Then a pain;  
Out of the dead, cold ashes,  
Life again."

HIS poetry on the whole is not for the hurrying crowd. It appeals more to the thoughtful, the critical and the learned. Yet some of his verses have a charming simplicity. Such are the sweet, euphonious couplets of

#### THE BROOK

"It is the mountain to the sea  
That makes a messenger of me:  
And, lest I loiter on the way  
And lose what I am sent to say,  
He sets his reverie to song  
And bids me sing it all day long.  
Farewell! for here the stream is slow,  
And I have many a mile to go."

How vividly the autumn of life is pictured in the following verses:

"Behold the fleeting swallow,  
Forsakes the frosty air;  
And leaves, alert to follow,  
Are falling everywhere  
Like wounded birds, too weak,  
A distant clime to seek.

And soon with silent pinions  
The fledglings of the North  
From Winter's wild dominions  
Shall drift, affrighted, forth,  
And, phantom-like, anon,  
Pursue the phantoms gone."

THAT those who place all their trust in this life are phantoms pursuing phantoms, Father Tabb discovered in his early youth, and turned away from the transitory glories of fame and fortune to find Faith, Hope and Consolation in the bosom of the Catholic Church. He never looked back. He shunned renown, but fame persistently followed him. While yet in the full possession of health and vigor, he was acclaimed on both sides of the Atlantic a great poet and a brilliant wit.

AN Anthology of his poems was edited by Alice Meynell, and published in London several years ago. The English critics of that time placed him in the front rank of living poets, and his works are in high demand wherever English is spoken.

WHAT Fontaine wrote of Chateaubriand cannot be applied to him:

"His fate had been, with anxious mind  
To chase the phantom Fame—to find  
His grasp eluded; calm, resigned,  
He knows his fate—he dies.

Then comes Renown, then Fame appears,  
Glory proclaims the coffin hers;  
Aye, greenest over sepulchres  
Palm-tree and laurel rise."

THIS was not the fate of Father Tabb. What most literary men strive for came to him unsought.

FATHER Tabb's felicity in writing quatrains is well illustrated in his lines on the death of

#### FATHER DAMIEN

O God, the cleanest offering  
Of tainted earth below,  
Unblushing to Thy feet we bring—  
"A leper white as snow!"

THE disappointments, the failures and sorrows of Father Tabb's youth had their compensation in the peace, contentment and happiness of after years. He celebrated his daily Mass, mingled with pupils and dreamed his dreams in the seclusion of his study. For more than a quarter of a century he lived in the congenial company of nature and his books; he published several volumes of poems which sold well; he was highly esteemed by thousands who never saw him, and loved by all who felt the influence of his affectionate nature. Surrounded by those who were dearest to him on earth, he died full of faith and good works, and hundreds who passed under his tutorship to the priesthood offered prayers and sacrifices for his eternal rest.



## THE CENTENNIAL

### OF BLESSED MARTIN'S BEATIFICATION

**H**UNDREDS of thousands of Brother Martin's American clients will join in a nation-wide commemoration on September 10th, this year, of the solemn exaltation of their new-found Patron as one of God's Blessed Servants. Brother Martin became Blessed Martin on September 10th, 1837, when Pope Gregory XVI bestowed on this humble Negro the supreme honor of beatification. Suitable exercises will be held throughout the length and breadth of the land to thank Almighty God for the marvellous example and protecting patronage of Martin de Porres and to beg Him, if it be His Will, to raise to still higher honors one who in life was ever the humblest and least of his brethren.

**T**HE Blessed Martin Guild has made plans for a three day celebration at the Blue Chapel of the Dominican Sisters of the Perpetual Rosary, the original shrine of Blessed Martin, in Union City, New Jersey. On September 10th, the actual centennial anniversary, the solemn exercises will be held in the presence of the Most Reverend Thomas Walsh, D.D., Bishop of Newark. It will be known as "Centennial Day." Saturday, September 11th, will be devoted especially to the honoring of Blessed Martin by Dominican Religious from the metropolitan area. Sunday, September 12th, will be particularly for the members of the Third Order of St. Dominic. Brother Martin began his religious life as a Tertiary helper at the Convent of the Most Holy Rosary in Lima, and it was not till nine years later that he made the solemn profession of the three vows of religion.

**T**HOUSANDS of Brother Martin's clients will, of course, be unable to attend these devotions or the exercises held in other churches and chapels throughout the country; but privately they will add their meed of praise and thanksgiving to Almighty God for acquainting them with the generous benefactor whom they gladly claim as their heavenly Patron. In their own parish church they may attend Mass and receive Holy Communion especially for the intention so dear to Blessed Martin devotees the world over—the speedy canonization of this American Negro who became one of the greatest and noblest characters the world has ever seen.

**T**HE key to Brother Martin's remarkable popularity is not hard to find. Just as in life Blessed Martin

did everything in his power to relieve human suffering of every description, so in his modern apostolate he still goes about in twentieth century America bestowing favors, spiritual and temporal, with a lavish hand on all who invoke his aid. Through his intercession thousands have found a new courage to face the world, to endure patiently the crosses that are but stepping stones to Heaven, when actually the favors sought are not granted just in the way the clients of Blessed Martin request. But Brother Martin is no miser. Just as during his apostolic life he was utterly unselfish and ready and eager to succour the poor and needy with every means at his command, so, too, today he is more than generous with his benefactions. More than 2,500 letters are on file at the Blessed Martin Guild Headquarters in New York recounting favors, often of truly miraculous character, that this holy Negro has bestowed in answer to heartfelt prayers. Especially noteworthy is the confidence that his devout clients repose in his powerful intercession.

**T**HAT Blessed Martin has won his way into thousands of American Catholic homes in this age is surely justifiable ground for rejoicing. Martin's life especially exemplifies two virtues that have become almost obsolete in our day—humility and charity. That so many thousands of Americans have been attracted to a man who exemplifies to such an heroic degree these virtues that are so utterly disregarded by modern society surely makes one realize the depth and solidity of the Catholic Faith in the United States. It is more than a mark of better religious conditions to find such a spontaneous enthusiasm in regard to a member of the colored race—it reveals very clearly the fact that American Catholics have a definite understanding of the international character of the Church of Christ, that they have really grasped the true meaning of the doctrine of the Mystical Body of Christ and have no foolish racial prejudices. If any charge of apathy on the part of American Catholics towards the conversion of the colored race is at all justified, the welcome that they have accorded Brother Martin during the past two years, since the founding of the Blessed Martin Guild, clearly demonstrates that at most this indifference has been the result of a lack of knowledge, a lack of publicity regarding the tremendously important work of bringing into the true (Continued on page 30.)



# LAY THEOLOGIAN

## on

# INJUSTICE

BY  
NORBERT M. WENDELL

**M**Y BOY Eddie goes to college. While he was home last week-end he was telling Mama and me that he was studying all about Injustice. Now Eddie knows that we listen to Father Coughlin every Sunday, he knows that we like politics and such things, so what does he do but explain the whole doctrine to Mama and me last Friday night. He said it's taken from some foreign book that they call the *Summa* of St. Thomas Aquinas. Wherever it comes from it certainly sounds good to me. Last Monday I think I ran across a practical example for everything he told me.

**U**P UNTIL Monday morning I had always had the highest respect and regard for His Honor the Mayor. "Vote for Honest Henry Haskins" the signs read last November; and I did—along with some 50,000 others like me. But there it was, staring at me in the black, bold headlines of my Monday morning paper. Now, I have a rule which says only believe one half of what you see in the newspapers and one third of what you see in the Bloomfield Herald but to make matters worse, the Mayor himself admitted he was guilty of what he chose to call "a little indiscretion." Yes, it was true. "Honest Henry Haskins" was now only plain Henry Haskins and once again I had to admit I had marked my X on the wrong side of another election ballot.

**I**T SEEMS that in some sort of an emergency the City Council had appropriated \$16,000.00 to repair the water system in a certain section of our fair city. His Honor the Mayor was entrusted with the money and given the privilege of awarding the contract. This he did to the firm, Costello Brothers, Contractors, but (and here is the sad part of the whole affair) Costello Brothers were given to understand that it was only to be a "temporary job" and they were, therefore, to use only the cheapest materials obtainable. There was also a private clause in the contract in which it was agreed that Costello Brothers would install a new, complete plumbing and heat-

ing system in the Haskins' home next spring. The city water system repair amounted to \$9,500.00, while the Haskins' heating system cost \$6,500.00 making a grand total of \$16,000.00 which "Honest Henry Haskins" solemnly and promptly paid with the check signed by the City Treasurer.

**J**UST for my own personal information, on Tuesday morning, I made a special trip down to the Bureau of Statistics and found, much to my surprise and disedification, that during the past twenty years the water system of this particular section of the city has been repaired and replaced no less than seven times. Evidently all the jobs were "temporary" ones!

**T**HE conclusion I think that Eddie and Saint Thomas would draw from all this is that there is such a thing as legal injustice; that it is a special vice against the common good and, in my town at least, a general habit.

**H**IS Honor the Mayor violated legal justice. But there is another kind of justice the fairness that should exist between individuals which Eddie calls "particular justice." For my example of a violation of this kind of justice all I have to do is go down to Billy Madden's pool room any time of the day or night. He sits there hour after hour, talks to all who will talk to him, and, in general, has a splendid time doing absolutely nothing. His father is dead. His mother and younger brother work in a textile mill to support themselves and him. If he saw a job coming his way he would die either of fright or of spite. The mere mention of the word "work" causes a shiver to run up and down his spine; the very sight of a shovel nauseates him. He is our city's classic example of an offender against particular justice, for, as Eddie would put it, "he perfectly and continually violates the strict right of his mother against her reasonable will."

**T**HE next example I was looking for is a man who does unjust things intentionally, deliberately and complacently, merely for the sake of being unjust. Now there may be many such men in the world but



if there are I haven't met them. Many men I know do unjust things but it's always for some other motive—never merely for the sake of injustice.

ANYWAY, I spent most of Monday morning trying to find my concrete example. I thought of my enemies, I thought of those who had little or no occasion to like me, I thought of those whom I had little or no occasion to like. In all charity, I painted, as it were, in the cause of science, their faults and failings in the blackest, vilest colors imaginable. And still I couldn't find a genuinely unjust man. I thought of my neighbor across the street who had deprived his little boy of the sight of one eye by bathing the lad's eye in some sort of acid solution which both of them thought was medicine. But he is not an unjust man because he acted, not intentionally but through ignorance.

FINALLY I thought of my friend Paddy Ryan who, about once a year (usually on the Orangemen's Parade Day), does things which are certainly unjust. Paddy is normally a peaceable old chap but there are times and there are occasions when an indiscreet word on certain subjects is apt to cause Paddy to see red. On last St. Patrick's Day, for example, there was absolutely no excuse why Paddy should throw a brick through Goldstein's plate glass window just because Abe Goldstein, in all innocence, asked Paddy why he didn't get an orange tie to go with the green suit he was parading. Still I wouldn't say Paddy is an unjust man—although at times he certainly can be an angry one.

I HAD just about given up in despair when, walking over to the window, I saw him coming down the street. Why I hadn't thought of him before will always remain a mystery. But anyway there he was! Now it may not have been right for me to judge a man this way but since my purpose was solely to look for examples I think that in Mrs. Kelly's landlord I found a professional shyster. It's not that he cares so much for money, he's not a miser and he's not avaricious. He simply takes an out and out delight in swindling others. The day that Mrs. Kelly rented his house he told her that the rent would be \$25.00 a month, but when Mrs. Kelly signed the papers she found that she had agreed in black and white to pay him \$35.00. What is more, he insists on holding her to the letter of the contract.

UP to date however, Mame Kelly has the best of the battle. She has lived there for three months now and has yet to pay him a cent of rent!

MY NEXT two examples came to me about four o'clock in the afternoon. They both had apples and both of the apples were in the last stages of consumption. But (and here is the difference) one of

the apple-eaters was grinning from ear to ear; the other was salting his fruit with tiny, pearly tears which slowly ran down his cheeks onto the apple, eventually to find their way back into Johnnie Green's mouth. Another slight, and, as it were, accidental difference, was that Angelo Rotuno's right thumb was covered with dirt while that part of Johnnie Green's anatomy had the added covering of a fresh bandage.

"WHERE did you get the apples," I asked by way of introduction, hoping thus to stem the flood of salty tears. The ruse completely failed.

"WE HOOKED them from his father's fruit stand," said Johnnie, indicating Angelo between sobs now fairly doubled in their intensity. I saw that little was to be gained from the quarter so I turned for my information to Johnnie's more jubilant Italian friend.

IT APPEARS that the two little apple-eaters had made a concentrated raid on Signor Rotuno's fruit stand. Both had grabbed a shiny, red apple and then started down the street as fast as their fat little legs would carry them. They had just about got under way when their retreat was completely cut off by the ample figure of Mrs. Johnnie Green, Sr., who had witnessed the whole affair from her parlor window.

WITHOUT a word Mrs. Green grabbed Johnnie by his clammy hand, marched him into the house, took a nickel out of her pocketbook, handed it to Johnnie and pointed down the street announced to the world in general and the neighborhood in particular that Johnnie Green had just squandered his entire week's spending money on one of Rotuno's red apples. Then Johnnie did a very, very foolish thing. Instead of looking at the affair philosophically and chewing on the apple as any sensible boy would have done, he (in a spirit of protest), chewed first on his right thumb. Now this chewing on one's own right thumb is a very silly thing and I'm sure Johnnie will never do it again, no matter what the provocation. But what I'm interested in is the question of injustice. Was Johnnie thereby being unjust? According to Eddie he wasn't because no one can be unjust to himself. Justice and injustice always have to do with someone else. Now if it had been his Mother's thumb Johnnie had chewed on, well, that would have been an altogether different matter.

ANGELO ROTUNO's case was different. While Johnnie Green had not been unjust in chewing on his thumb he certainly was unjust in stealing the apple. But Angelo wasn't. For the simple reason that Papa Rotuno was perfectly willing that Angelo should have the apple. As a matter of fact, I have often heard Mr. Rotuno tell all twelve of his children to take and eat fruit whenever (Continued on page 30.)



# ATHEISTIC COMMUNISM

## *The Encyclical 'Divini Redemptoris'*

*This is the second installment of the letter, the first appeared in the summer issue of the Journal.*

### Cold-Blooded Purpose

22. This, unfortunately is what we now behold. For the first time in history we are witnessing a struggle, cold-blooded in purpose and mapped out to the least detail, between man and "all that is called God."<sup>9</sup> Communism is by its nature anti-religious. It considers religion as "the opiate of the people" because the principles of religion which speak of a life beyond the grave dissuade the proletariat from the dream of a soviet paradise which is of this world.

### Terrorism

23. But the law of nature and its Author cannot be flouted with impunity. Communism has not been able, and will not be able, to achieve its objectives even in the merely economic sphere. It is true that in Russia it has been a contributing factor in rousing men and materials from the inertia of centuries, and in obtaining by all manner of means, often without scruple, some measure of material success. Nevertheless We know from reliable and even very recent testimony that not even there, in spite of slavery imposed on millions of men, has communism reached its promised goal. After all, even the sphere of economics needs some morality, some moral sense of responsibility, which can find no place in a system so thoroughly materialistic as communism. Terrorism is the only possible substitute, and it is terrorism that reigns today in Russia, where former comrades in revolution are exterminating each other. Terrorism, having failed despite all to stem the tide of moral corruption, cannot even prevent the dissolution of society itself.

### Fatherly Concern for the Oppressed

24. In making these observations it is no part of Our intention to condemn *en masse* the peoples of the Soviet Union. For them We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognize that many others were deceived by fallacious hopes. We blame only the system, with

its authors and abettors who considered Russia the best-prepared field for experimenting with a plan elaborated decades ago, and who from there continue to spread it from one end of the world to the other.

### III

## Doctrine of the Church in Contrast

### The Supreme Reality

25. We have exposed the errors and the violent, deceptive tactics of bolshevistic and atheistic communism. It is now time, Venerable Brethren, to contrast with it the true notion, already familiar to you, of the *civitas humana* or human society, as taught by reason and Revelation through the mouth of the Church, *Magistra gentium*.

26. Above all other reality there exists one supreme Being: God, the omnipotent, Creator of all things, the all-wise and just Judge of all men. This supreme reality, God, is the absolute condemnation of the impudent falsehoods of communism. In truth, it is not because men believe in God that He exists; rather because He exists do all men whose eyes are not deliberately closed to the truth believe in Him and pray to Him.

### Dignity of Man

27. In the Encyclical on Christian Education<sup>10</sup> We explained the fundamental doctrine concerning man as it may be gathered from reason and Faith. Man has a spiritual and immortal soul. He is a person, marvelously endowed by his Creator with gifts of body and mind. He is a true "microcosm," as the ancients said, a world in miniature, with a value far surpassing that of the vast inanimate cosmos. God alone is his last end; in this life and the next. By sanctifying grace he is raised to the dignity of a son of God, and incorporated into the Kingdom of God in the Mystical Body of Christ. In consequence he has been endowed by God with many and varied prerogatives: the right to life, to bodily integrity, to the necessary means of existence; the right to tend toward his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property.

28. Just as matrimony and the right to its natural

<sup>9</sup> Cf. *Thessalonians*, II, 4.

<sup>10</sup> *En cycl. Divini illius Magistri*, Dec. 31, 1929 (A.A.S., Vol. XXII, 1930, pp. 49-86).



use are of divine origin, so likewise are the constitution and fundamental prerogatives of the family fixed and determined by the Creator. In the Encyclical on Christian Marriage<sup>11</sup> and in Our other Encyclical on Education, cited above, we have treated these topics at considerable length.

## Nature of Society in Creator's Plan

### Mutual Rights, Duties

29. But God has likewise destined man for civil society according to the dictates of his very nature. In the plan of the Creator, society is a natural means which man can and must use to reach his destined end. *Society is for man and not vice versa.* This must not be understood in the sense of liberalistic individualism, which subordinates society to the selfish use of the individual; but only in the sense that by means of an organic union with society and by mutual collaboration the attainment of earthly happiness is placed within the reach of all. In a further sense, it is society which affords the opportunities for the development of all the individual and social gifts bestowed on human nature. These natural gifts have a value surpassing the immediate interests of the moment, for in society they reflect the divine perfection, which would not be true were man to live alone. But on final analysis, even in this latter function society is made for man, that he may recognize this reflection of God's perfection, and refer it in praise and adoration to the Creator. Only man, the human person, and not society in any form is endowed with reason and a morally free will.

30. Man cannot be exempted from his divinely-imposed obligations toward civil society, and the representatives of authority have the right to coerce him when he refuses without reason to do his duty. *Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which We have indicated above. Nor can society systematically void these rights by making their use impossible.* It is therefore according to the dictates of reason that ultimately all material things should be ordained to man as a person, that through his mediation they may find their way to the Creator. In this wise we can apply to man, the human person, the words of the Apostle of the Gentiles, who writes to the Corinthians on the Christian economy of salvation: "All things are yours, and you are Christ's and Christ is God's."<sup>12</sup> While Communism impoverishes human personality by inverting the terms of the relation of man to society, to what lofty heights is man not elevated by reason and Revelation!

<sup>11</sup> Encycl. *Casti connubii*, Dec. 31, 1930 (A.A.S., Vol. XXII, 1930, pp. 539-592).

<sup>12</sup> I Corinthians, III, 23.

<sup>13</sup> Encyc. *Rerum novarum*, May 15, 1891 (*Acta Leonis XIII*, Vol. IV, pp. 177-209).

<sup>14</sup> Encyc. *Quadragesimo anno*, May 15, 1931 (A.A.S., Vol. XXIII, 1931, pp. 177-228).

<sup>15</sup> Encyc. *Diuturnum illud*, June 20, 1881 (*Acta Leonis XIII*, Vol. I, pp. 210-222).

<sup>16</sup> Encycl. *Immortale Dei*, Nov. 1, 1885 (*Acta Leonis XIII*, Vol. II, pp. 146-168).

## Social-Economic Order

31. The directive principles concerning the social-economic order have been expounded in the social Encyclical of Leo XIII on the question of labor.<sup>18</sup> Our own Encyclical on the Reconstruction of the Social Order<sup>14</sup> adapted these principles to present needs. Then, insisting anew on the age-old doctrine of the Church concerning the individual and social character of private property, We explained clearly the right and dignity of labor, the relations of mutual aid and collaboration which should exist between those who possess capital and those who work, the salary due in strict justice to the worker for himself and for his family.

32. In this same Encyclical of Ours We have shown that the means of saving the world of today from the lamentable ruin into which a moral liberalism has plunged us, are neither the class-struggle nor terror, nor yet the autocratic abuse of State power, but rather the infusion of social justice and the sentiment of Christian love into the social economic order. We have indicated how a sound prosperity is to be restored according to the true principles of a sane corporative system which respects the proper hierarchic structure of society; and how all the occupational groups should be fused into a harmonious unity inspired by the principle of the common good. And the genuine and chief function of public and civil authority consists precisely in the efficacious furthering of this harmony and coordination of all social forces.

## Christian Constitution

33. In view of this organized common effort towards peaceful living, Catholic doctrine vindicates to the State the dignity and authority of a vigilant and provident defender of those divine and human rights on which the Sacred Scriptures and the Fathers of the Church insist so often. It is not true that all have equal rights in civil society. It is not true that there exists no lawful social hierarchy. Let it suffice to refer to the Encyclicals of Leo XIII already cited, especially to that on State powers,<sup>15</sup> and to the other on the Christian Constitution of States.<sup>16</sup> In these documents the Catholic will find the principles of reason and the Faith clearly explained, and these principles will enable him to defend himself against the errors and perils of a communistic conception of the State. The enslavement of man despoiled of his rights, the denial of the transcendental origin of the State and its authority, the horrible abuse of public power in the service of a collective terrorism, are the very contrary of all that corresponds with natural ethics and the will of the Creator. Both man and civil society derive their origin from the Creator, Who has mutually ordained them one to the other. Hence neither can be exempted from their correlative obligations, nor deny or diminish each other's rights. The Creator Himself has regulated this mutual relationship in its fundamental lines, and it is by an unjust usurpation that communism arrogates to itself the right to enforce, in place of the divine law based on the immutable principles of truth



and charity, a partisan political program which derives from the arbitrary human will and is replete with hate.

## Church Doctrine Fosters Progress

34. In teaching this enlightening doctrine the Church has no other intention than to realize the glad tidings sung by the Angels above the cave of Bethlehem at the Redeemer's birth "Glory to God . . . and . . . peace to men . . .,"<sup>17</sup> true peace and true happiness, even here below as far as is possible, in preparation for the happiness of heaven—but to men of good will. This doctrine is equally removed from all extremes of error and all exaggerations of parties or systems which stem from error. It maintains a constant equilibrium of truth and justice, which it vindicates in theory and applies and promotes in practice, bringing into harmony the rights and duties of all parties. *Thus authority is reconciled with liberty, the dignity of the individual with that of the State, the human personality of the subject with the divine delegation of the superior; and in this way a balance is struck between the due dependence and well-ordered love of a man for himself, his family and country, and his love of other families and other peoples, founded on the love of God, the Father of all, their first principle and last end.* The Church does not separate a proper regard for temporal welfare from solicitude for the eternal. If she subordinates the former to the latter according to the words of her divine Founder, "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you,"<sup>18</sup> she is nevertheless so far from being unconcerned with human affairs, so far from hindering civil progress and material advancement, that she actually fosters and promotes them in the most sensible and efficacious manner. Thus even in the sphere of social-economics, although the Church has never proposed a definite technical system, since this is not her field, she has nevertheless clearly outlined the guiding principles which, while susceptible of varied concrete applications according to the diversified conditions of times and places and peoples, indicate the safe way of securing the happy progress of society.

### Wisdom of Church

35. The wisdom and supreme utility of this doctrine are admitted by all who really understand it. With good reason outstanding statesmen have asserted that, after a study of various social systems, they have found nothing sounder than the principles expounded in the Encyclicals *Rerum novarum* and *Quadragesimo Anno*. In non-Catholic, even in non-Christian countries, men recognize the great value to society of the social doctrine of the Church. Thus, scarcely a month ago, an eminent political figure of the Far East, a non-Christian, did not hesitate to affirm publicly that the Church, with her doctrine of peace and Christian brotherhood, is rendering a signal

contribution to the difficult task of establishing and maintaining peace among the nations. Finally, We know from reliable information that flows into this Center of Christendom from all parts of the world, that the communists themselves, where they are not utterly depraved, recognize the superiority of the social doctrine of the Church, when once explained to them, over the doctrines of their leaders and their teachers. Only those blinded by passion and hatred close their eyes to the light of truth and obstinately struggle against it.

## Utter Falsity of Communist Claims

36. But the enemies of the Church, though forced to acknowledge the wisdom of her doctrine, accuse her of having failed to act in conformity with her principles, and from this conclude to the necessity of seeking other solutions. The utter falseness and injustice of this accusation is shown by the whole history of Christianity. To refer only to a single typical trait, it was Christianity that first affirmed the real and universal brotherhood of all men of whatever race and condition. This doctrine she proclaimed by a method, and with an amplitude and conviction, unknown to preceding centuries; and with it she potently contributed to the abolition of slavery. Not bloody revolution, but the inner force of her teaching made the proud Roman matron see in her slave a sister in Christ. It is Christianity that adores the Son of God, made Man for love of man, and become not only the "Son of a Carpenter" but Himself a "Carpenter."<sup>19</sup> It was Christianity that raised manual labor to its true dignity, whereas it had hitherto been so despised that even the moderate Cicero did not hesitate to sum up the general opinion of his time in words of which any modern sociologist would be ashamed: "All artisans are engaged in sordid trades, for there can be nothing ennobling about a workshop."<sup>20</sup>

### Value of Guilds

37. Faithful to these principles, the Church has given new life to human society. Under her influence arose prodigious charitable organizations, great guilds of artisans and workingmen of every type. These guilds, ridiculed as "medieval" by the liberalism of the last century, are today claiming the admiration of our contemporaries in many countries who are endeavoring to revive them in some modern form. And when other systems hindered her work and raised obstacles to the salutary influence of the Church, she was never done warning them of their error. We need but recall with what constant firmness and energy Our Predecessor, Leo XIII, vindicated for the workingman the right to organize, which the dominant liberalism of the more powerful States relentlessly denied him. Even today the authority of this Church doctrine is greater than it seems; for the influence of ideas in the realm of facts, though invisible and not easily measured, is surely of predominant importance.

38. It may be said in all truth that the Church, like Christ, goes through the centuries doing good to all. There would be today neither socialism nor communism

<sup>17</sup> St. Luke, II, 14.

<sup>18</sup> St. Matthew, VI, 33.

<sup>19</sup> Cf. St. Matthew, XIII, 55; St. Mark, VI, 3.

<sup>20</sup> Cicero, *De Officiis*, Bk. I, c. 42.



if the rulers of the nations had not scorned the teachings and maternal warnings of the Church. On the bases of liberalism and laicism they wished to build other social edifices which, powerful and imposing as they seemed at first, all too soon revealed the weakness of their foundations, and today are crumbling one after another before our eyes, as everything must crumble that is not grounded on the one corner stone which is Christ Jesus.

#### IV

### Defensive Program of Catholic Church

#### Need for Action

39. This, Venerable Brethren, is the doctrine of the Church, which alone in the social as in all other fields can offer real light and assure salvation in the face of communistic ideology. But this doctrine must be consistently reduced to practice in every-day life, according to the admonition of St. James the Apostle: "Be ye doers of the word and not hearers only, deceiving your own selves."<sup>21</sup> The most urgent need of the present day is therefore the energetic and timely application of remedies which will effectively ward off the catastrophe that daily grows more threatening. We cherish the firm hope that the fanaticism with which the sons of darkness work day and night at their materialistic and atheistic propaganda will at least serve the holy purpose of stimulating the sons of light to a like and even greater zeal for the honor of the Divine Majesty.

40. What then must be done, what remedies must be employed to defend Christ and Christian civilization from this pernicious enemy? As a father in the midst of his family, We should like to speak quite intimately of those duties which the great struggle of our day imposes on all the children of the Church; and We would address Our paternal admonition even to those sons who have strayed far from her.

### The Renewal of Christian Life

#### Fundamental Remedy

41. As in all the stormy periods of the history of the Church, *the fundamental remedy today lies in a sincere renewal of private and public life according to the principles of the Gospel by all those who belong to the Fold of Christ, that they may be in truth the salt of the earth to preserve human society from total corruption.*

42. With heart deeply grateful to the Father of Light, from Whom descends "every best gift and every perfect gift,"<sup>22</sup> We see on all sides consoling signs of this spiritual renewal. We see it not only in so many singularly chosen souls who in these last years have been elevated to the sublime heights of sanctity, and in so many others who with generous hearts are making their

way towards the same luminous goal, but also in the new flowering of a deep and practical piety in all classes of society even the most cultured, as We point out in Our recent Motu proprio *In multis solaciis* of October 28th last, on the occasion of the reorganization of the Pontifical Academy of Sciences.<sup>23</sup>

#### Pharisaical Catholics

43. Nevertheless We cannot deny that there is still much to be done in the way of spiritual renovation. Even in Catholic countries there are still too many who are Catholics hardly more than in name. There are too many who fulfill more or less faithfully the more essential obligations of the religion they boast of professing, but have no desire of knowing it better, of deepening their inward conviction, and still less of bringing into conformity with the external gloss the inner splendor of a right and unsullied conscience, that recognizes and performs all its duties under the eye of God. We know how much Our Divine Saviour detested this empty pharisaic show, He Who wished that all should adore the Father "in spirit and in truth."<sup>24</sup> The Catholic who does not live really and sincerely according to the Faith he professes will not long be master of himself in these days when the winds of strife and persecution blow so fiercely, but will be swept away defenseless in this new deluge which threatens the world. And thus, while he is preparing his own ruin, he is exposing to ridicule the very name of Christian.

#### Worldly Detachment

44. And here We wish, Venerable Brethren, to insist more particularly on two teachings of Our Lord which have a special bearing on the present condition of the human race: detachment from earthly goods and the precept of charity. "Blessed are the poor in spirit" were the first words that fell from the lips of the Divine Master in His sermon on the mount.<sup>25</sup> This lesson is more than ever necessary in these days of materialism athirst for the goods and pleasures of this earth. All Christians, rich or poor, must keep their eyes fixed on heaven, remembering that "we have not here a lasting city, but we seek one that is to come."<sup>26</sup> The rich should not place their happiness in things of earth nor spend their best efforts in the acquisition of them. Rather, considering themselves only as stewards of their earthly goods, let them be mindful of the account they must render of them to their Lord and Master, and value them as precious means that God has put into their hands for doing good; let them not fail, besides, to distribute of their abundance to the poor, according to the evangelical precept.<sup>27</sup> Otherwise there shall be verified of them and their riches the rash condemnation of St. James the Apostle: "Go to now ye rich men; weep and howl in your miseries which shall come upon you, Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered; and the rust of them shall be for a testimony against you and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days. . . ."<sup>28</sup> (To be continued next month.)

<sup>21</sup> St. James, I, 22.

<sup>22</sup> St. James, I, 17.

<sup>23</sup> A.A.S., Vol. XXVIII (1936); pp. 421-424.

<sup>24</sup> St. John, IV, 23.

<sup>25</sup> St. Matthew, V, 3.

<sup>26</sup> Hebrews, XIII, 14.

<sup>27</sup> St. Luke, XI, 41.

<sup>28</sup> St. James, V, 1-3.



# WITH OUR CATHOLIC EDITORS

The Catholic Herald Citizen  
Milwaukee, Wisconsin

## BIG BUSINESS GETS THE NEWS

IS THE anti-labor sentiment among the general public a spontaneous reaction against labor "agitators?" Or, is it cooked up and dished out by a press servile to Big Business? Is the present summer slump based on fear in the hearts of business men? Or, is it honest to say that we are experiencing a slump in our national economic life? Are the demands of labor for higher wages really extravagant? Or, have industrialists and financiers gotten the papers and the radio to peddle that charge?

IN A RECENT article in "The Annalist," an authoritative financial journal published by the New York Times Co., one finds grounds to believe that there has been some powerful coloring in the reporting of economic and labor news. Subscribers to "The Annalist"—mostly financiers and industrial managers—are given a picture of today's situation far different from that found in the daily papers.

"A feature of the recent 'back-to-work' propaganda," declares the article, "has been a subtle infiltration of the public consciousness with the thought of how tired it is of labor troubles. Too much is not to be anticipated from this. The world war continued for some years after it had transcended the stage of being tiresome." In other words, propaganda alone—despite its amount and vehemence—is not going to solve the labor problem by making the public inimical to labor's right to bargain collectively.

ON EVERY side the story is bandied about: "Business is in a slump because it fears present conditions, especially legislation and labor's growing strength." More propaganda, aiming to force public opinion to oppose just social legislation and labor's organizing!

Instead of believing that twaddle, Big Business will accept the facts presented in "The Annalist." The summer slump, widely predicted, "seems somehow to have got into reverse. The rate of steel ingot production is expected to reach 85 per cent of capacity this week. This level in any summer in the past would have been considered an index of nation-wide prosperity conditions." You haven't seen that in your daily papers, have you?

AND WHAT about this bogey-man, named Fear, that is supposed to have been haunting Big Business? "The Annalist" reports: "The steadiness of major business indices, car loading, coal, steel, motor manufacturing, etc., suggest that the undercurrent of trepidation at existing conditions is more apparent than real." Hokum, in other words, is the name of the stuff that has been handed to the public in place of news.

And what are the facts on labor's demands for higher wages? In the same article, Big Business is told: "the demands of labor

are currently less extravagant than commonly pictured." The charges that high wages will lead to a national economic crisis "is the time-honored counterfire of the low-wage industrialist."

"AS A matter of fact, wages account for a relatively small part of commodity costs." Figures are given to show that "the percentages of the f. o. b. plant labor cost in 1929 ranged as follows: boots and shoes, 23 per cent; cotton goods, 19.9 per cent; steel and rolling mills, 20.5 per cent; motor vehicles (excluding bodies and parts), 9.8 per cent. The average of the 48 largest manufacturing industries was 18.2 per cent."

IS LABOR'S demand for more than 18.2 per cent of every dollar extravagant? "It may, perhaps, be reasonable," the author continues, "to anticipate a general wage increase of as much as 50 per cent in the average for the country, if and when the C. I. O. arrives at its present objective of a universal closed shop and checkoff. Labor's share in the cost of commodities is 18.2 per cent, so that even this 50 per cent increase in the national wage level means, in round numbers, an increase of but 10 per cent in the cost of manufactured products."

A general wage increase of 50 per cent is listed as reasonable by Big Business' leading magazines. But the average newspaper columnist or radio commentator would have you believe that a demand for a 10 or 15 per cent wage increase by a C. I. O. union is extravagant.

THE DIFFERENCE in the story told to Big Business by its top financial publication and that told the average citizen by his daily paper is amazing. Duplicity is evident. As long as labor continues its struggle to organize, as long as efforts are made for just social legislation we can expect misleading news to be dished out to the public. Meanwhile, Big Business will continue to see the real facts as presented in "The Annalist." Meanwhile, the wise citizen will continue to see current attacks on the C. I. O. as nothing more than propaganda, paid for by financiers and industrialists.

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The Catholic Union and Times  
Buffalo, New York

## THE LIVING WAGE

IN DISCUSSING a living wage it is well, here to recall the doctrine of wages propounded by Ricardo which was referred to as "the iron law of wages." It was the principle of Ricardo that wages must be fixed by the cost of workers, in keeping body and soul together. If there were more jobs than men, then, the workers received more than enough to live on. As a consequence, the workers would have larger families and thus increase the la-



bor supply until a situation resulted whereby there would be more men than jobs. Thus wages would decrease and the workers would be forced to live on a starvation salary each week.

**K**ARL MARX, father of communism, took over this doctrine. It was the contention of Marxian philosophy that wages were starvation payments; and that the only way that the worker could better himself was by destroying the capitalistic system and becoming his own employer. According to Marx the difference between what the producer got for his goods and the wages paid to the workers, was surplus value.

The contention of Marx is vastly different from the Catholic position in relation to a living wage; and the American system where there is no surplus value. According to the Supreme Pontiffs in their encyclicals on capital and labor, the worker has a right to a living wage, so that he may rear his family in decent comfort. But at the same time, the employer has a right to a fair profit upon his investment. Under our American system, it is the contention of capital that wages are fixed by no set rule and depend largely upon the goods produced by the workers without regard to the cost of living.

**H**ENRY FORD has always claimed that as inventive genius increased production, the benefits should go into higher wages, lower costs and greater returns to those who have put their profits back into tools for the worker's use.

Undoubtedly, it is difficult, in a nation so vast and with such varying conditions, to set an inflexible wage scale. There does not seem to be much dispute about that fact. But there should be a minimum wage scale for various communities below which the worker is not adequately paid and below which he cannot rear his family in decent comfort.

**T**HE MARXIAN attitude toward wages is obviously wrong in principle and unsound in practice. The worker can not be an employe and an employer at the same time. And while the Ford conception of wages has some merit in it, we can not substantially subscribe to the commonly accepted American system where no set rule for wages are fixed with the effect of unlivable wages being paid in many instances. With no set rule of wages, there is always the danger of certain employes paying far below a minimum wage. And certainly, with no set rule of wages, there is also the danger where the employer is forced to pay a wage that is so high that he is unable to keep himself solvent.

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The Catholic Sun  
Syracuse, New York

## ANARCHY

**A**NARCHY IS a political philosophy. In the past, anarchy dealt in sabotage and assassination. Death and destruction were the underlying principles of anarchy, and violence was the method used to spread its doctrines and secure its objectives. Today anarchy is more subtle. It teaches a doctrine of the diffusion of centralized political powers into a number of local self-governing groups. The political philosophy of anarchy is not clear and readily understandable. It has no consistent political policy and it lacks forceful leaders.

**A**NARCHY FLARED in the United States some years ago. It left a trail of attempted assassinations and sabotage in its wake. It claimed some leaders who attained notoriety. Its followers were few and its violence was so repulsive to Americans, it passed from the scene in a blaze of lurid glory.

The roots of anarchy struck deep into the minds and hearts of many Russians and Spaniards. It was accepted in Russia in the days of the Tzars and it inaugurated a reign of terror of its own. Tzarist Russia could not suppress it. The Communists liquidated the Anarchists when they seized control of Russia. This marks the beginning of the undying hatred that exists between the Anarchists and the Communists.

**T**HE ANARCHISTS in Spain had the strongest and best armed workers' organization in that country before the revolution. They were entrenched, firmly, in Barcelona, the capital of Catalonia. This section of Spain is the stronghold of Anarchism. This group suppressed the Nationalist uprising in its infancy, when it started one year ago. Many observers state that the Anarchists could have gained control of the Spanish government, the Army and the police force. They allowed this opportunity to pass. The other Leftist groups organized into the Popular Front and the Anarchists were forced to join them. Today the Anarchists are barricaded in Barcelona, and they have agreed to an armed truce with the Leftists.

**W**E MUST consider the Anarchists of Catalonia, when we study the Spanish situation. They are strong and well armed. They have little in common with the Communists and Socialists. These Leftist groups are afraid of the Anarchists. Hatred and suspicion separate the various groups that control Catalonia. One group fights the others to prevent it from gaining more power. Men in high offices are assassinated. There are frequent bloody clashes between Leftist groups and Anarchists. They are fighting among themselves and they cannot or will not send any aid to the Leftists in Madrid and other parts of Spain.

If General Franco wins, the war in Spain will end, although political controversy will continue. If the Loyalists or Leftists win, the war will not end. The Anarchists state that the present war is only an introduction to the real revolution that they will start.

+

The Catholic Universe Bulletin  
Cleveland, Ohio

## BLASPHEMY CONTINUES

**I**N PAGAN Rome the emperors were deified. At first this pseudo-divine status was given them after death. Soon they were regarded as gods while still alive. No matter how low they sank in immorality and debauchery, their subjects owed them divine honors. Many of them plumbed the very depths of depravity but this did not affect their divinity in pagan eyes.

**W**E BELIEVE that every student of history is shocked when he reads of this horrible perversion. It is so contrary to common sense. Men, rotten to the core, hailed as gods!

Time marches on and brings its changes. Neo-paganism runs riot in Germany. Many of Herr Hitler's henchmen have hailed him as the mediator between God and man. Of course, their speeches were vile blasphemies.

**N**OW A LEGAL status has been given to this deification of the German chancellor. In one of the Nazis' anti-Catholic drives, the Brunswick Court of Appeals dared to hand down a decision holding that, "The Fuehrer is an envoy whom God has charged with a great mission for his people and the world. It is therefore the duty of the church not to oppose, but to obey the will of God of which the Fuehrer is the expression."

It reads like a decree of the infamous Nero, whom we recall as a self-made god—as well as a lot of other things.





# NATIONAL MOVEMENT NEWS

## ST. LOUIS ARCHDIOCESAN UNION

**T**HE Most Rev. Christopher E. Byrne, Bishop of Galveston, first director of the Holy Name Society in the Archdiocese of St. Louis, addressed the quarterly meeting of the Archdiocesan Union which was held in the hall of St. Rose's Parochial School.

His Excellency appealed to the practice of the virtue which was particularly exemplified in the life of Christ, charity. He commented on the various activities of the Archdiocesan Union which had been discussed at the meeting and commended the efforts to extend the Holy Name Movement in the rural districts.

Bishop Byrne said in part, "The Holy Name Society is a great saving force in these troubled times, when the world is so upset." Its pledge which you have just recited with your spiritual director in church, includes fealty to the flag and the flag needs the protecting and sustaining force of religion. Even in our own country we have gone so far in a worldly way, that today God is news. The alarm over Communism and the discord in the ranks of labor will cause great confusion in our lives. This condition is caused by men straying too far from God. But rather than shout 'Down with Communism' we must cry 'Back to Christ.' We can do more to defeat this evil by practicing brotherly love than by other means. We must get down to the poor with

Christ. Christ never refused to help anyone in distress. He never passed anyone by. We are not close enough to the poor. All other meritorious work done by laymen today should be subordinated to this great virtue of charity which our dear Lord so emphasized in His Life."

"One of the big causes of the ignorance of the American people in matter of religion," he said, "is the absence of religious instruction in the public schools. This lack of moral training is our real danger today. The modern mind does not know God. We must bring the news of God to these people by living a complete Christian life. Communism cannot grow in a soil that is fertilized by the news of God and the name of Christ. Communism as the Holy Father points out in his encyclical can grow only in Atheistic soil. Let us bring the story of Christ to America and we need have no fear of Communism."

Before the meeting there had been a service at which Bishop Byrne presided, in the church of St. Rose of Lima. The Rev. T. J.

Lloyd, Archdiocesan Director of the Holy Name Society and recently appointed pastor of St. Rose's, preached on the privileges and obligations of the Holy Name Society and its members.

Following the sermon a number of men were received into the Society and the service closed with Solemn Benediction of the Blessed Sacrament at which the celebrant was the Rev. Mark K. Carroll, rector of Cathedral Latin School; the deacon, the Rev. J. L. Callahan, of Assumption parish; and subdeacon, the Rev. W. H. Baudendistel, of Fulton, Mo.

The Very Rev. John P. Spencer and the Rev. Joseph D. A. Collins were deacons of honor to Bishop Byrne.

The Right Rev. Monsignor P. P. Crane, V.G., P.A., spoke at the meeting and there were short addresses by the Rev. W. H. Baudendistel and the Rev. Sylvester I. Cassidy.

Mr. R. W. Hoogstraet, president of the Archdiocesan Union, outlined plans for co-operation with the pastors of rural parishes to assist them in the organization of branches of the Holy Name Society to be affiliated with the Union

## TRINIDAD, BRITISH WEST INDIES

**T**HE Holy Name Society has continued to expand and has had several notable events which have shown the activity of the movement on the island of Trinidad.

The Armina branch in the parish of Santa Rosa was formally inaugurated in June by the Very Rev. Hilary O'Neill, O.P., Provincial of the Dominican Fathers in Trinidad.



The solemn reception of the new members followed the recitation of the Rosary and Litany which was led by the Rev. E. P. McGivern, O.P., and a sermon was preached by Father O'Neill.

After the devotions a meeting was held in the hall of the school at which there were addresses by Mr. Richard F. Geofroy, Mr. A. E. Mitchell, president of the branch; Mr. A. J. de Four, president of the Holy Name Society in Belmont, and Mr. P. O. Walker.

**M**ORE than fifty new members were received into the society at the Belmont branch in a service at which a new banner was solemnly blessed, on Holy Name Sunday in July.

The service was conducted by the Rev. William Colgan, O.P., who founded the branch four years ago.

## WASHINGTON, D. C.

**P**ROGRESS in the campaign to increase the number of Holy Name men receiving Holy Communion on the second Sunday of every month was reported at the quarterly meeting of the Washington Section of the Baltimore Archdiocesan Union.

Mr. Joseph Gammell, president of the Washington Section, appointed a committee several months ago to investigate the dropping off in the number who should have been with the members on the Communion Sunday.

Mr. Caesar L. Aiello, past president and chairman of the committee, suggested a monthly report by the presidents, giving the number of men enrolled and the number present at the monthly Communion. Thomas F. Carlin described the card index system that is used in his branch. It means the personal presentation of cards to every member each month, but coupled with the work of the spiritual director, the Rev. John M. Spence, it has been responsible for a 500 per cent increase in members during the past few years.

The Rev. Franz M. W. Schnee-

The sermon was preached by the Very Rev. Hilary O'Neill, O.P., who pointed out that the members by joining the society had shown in a very practical way that they were aligned with Christ. He said that there is no neutrality, because one either fights for the cause of Christ or against it. All over the world powerful organizations were being formed to overthrow Christianity but Christian organizations were also being formed to combat these Atheistic forces.

Father O'Neill spoke of the beauty of the newly blessed banner which will enhance the processions and meetings of the branch.

The officers are Mr. A. J. de Four, president; Mr. R. F. Geofroy, secretary and treasurer; Mr. T. M. Kelly, Mr. C. S. Pascall, and Mr. A. Ganteaume, officers of the council.

weiss, pastor of the Church of Our Lady of Perpetual Help, welcomed the delegates and the spiritual directors. He praised the zeal of his own society.

Mr. Gammell read a paper paying tribute to the memory of the late Patrick J. Haltigan, former president of the Washington Section, and past president of the Archdiocesan Union. A resolution of sympathy on the death of Mr. Haltigan was read by William J. Neale and adopted by the delegates. All were urged to attend a month's mind Mass for the Holy Name leader which had been arranged for the second Sunday of August.

Mr. William H. Collins, archdiocesan president, thanked the delegates for the honor shown him last April when they chose him for the highest office in the Union. He also complimented the members of the Holy Name Society of the Church of Our Lady of Perpetual Help for the splendid work they have accomplished on behalf of their church in the Anacostia section of Washington. He recalled the la-

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bors undertaken and successfully fulfilled by members of the colored race who were Catholics.

A delegation from Baltimore included the Very Rev. Monsignor Harry Quinn, spiritual director of the Archdiocesan Union; Mr. Fred Ullrich, past diocesan president;

and Mr. Joseph Carroll, vice-president of the Washington Section.

Preliminary arrangements for the celebration on the feast of Christ the King were outlined by the Rev. Joseph M. Moran, spiritual director of the Washington Section.

## SPAIN--my native land

(Continued from page 9.)

the five Priests killed. In Valencia the beautiful Convent of St. Vincent Ferrer was turned into barracks and several of the Priests killed. The Convents of Almeria, Almagro, Ocana, Calanda, Los Caldos and Montesclaros were destroyed also. Previous to the Revolution the Convents of Terez and Cadiz were burned and that of Requena seized by the Communists. It is not yet time to say with all certainty how many of the Dominican Priests, students and lay brothers have been murdered. It would be very conservative to say that well over one hundred were killed. Let me mention only a few of the most prominent:

Superior of all, the Master General of the Dominican Order, Father Buenaventura Garcia Paredes, killed in Madrid.

Two great Preachers, Fathers Luis Urbano and Jacinto Serrano.

The great writer, Francisco Calvo and the translator into Spanish of the *Summa* of Saint Thomas Aquinas, Father Santiago Messeguer.

Two of the Professors of the International University Angelicum in Rome, Father Jose Garcia Diaz and Candido Fernandez were assassinated two days after their arrival in Barcelona for summer vacation.

The Prior of the Rosary Convent in Madrid and that of Atocha were murdered during the first days of the Revolution.

In the Novitiate of Almagro twenty-three young Dominicans were taken together with the ex-Provincial, Father Manuel Herba, and lined up in the cemetery near the graves. The Father asked for

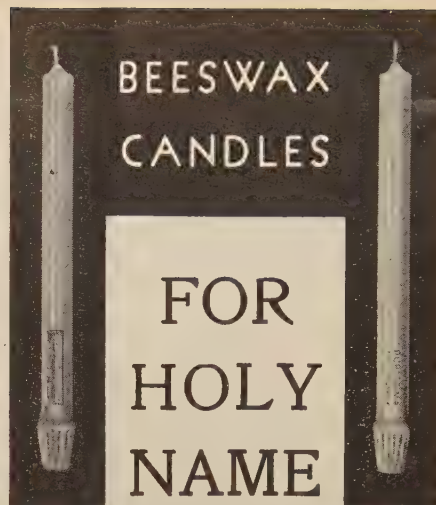
a few minutes to speak to the students and he gave a short sermon on preparation for death. A few minutes later all were laid in their graves riddled with bullets.

In the Novitiate of Calanda eighteen Novices and several professors were killed.

Nothing is known of the fate of forty-two Priests and lay brothers who lived in Ocana. All we know is that they were taken in trucks by the Communists and that they disappeared.

WHEN the war is over the Dominican Order in Spain will be in a very difficult position. Novitiates are destroyed with many of the convents burned and great numbers of Priests massacred. The Convent of Avila saved because it was in Nationalist territory was bombed by three Red airplanes on February 17th and destroyed to a great extent. Only the central part of that magnificent building remains, the rest was destroyed partly by fire in 1936 and partly by the bombs in 1937. Yet, we must hope that a new era of glory and splendor will come for the Provinces of the Dominican Order in Spain. The blood of martyrs is always the seed of Christians and the field watered with the blood of so many Dominicans must produce plenty of vocations. It is to be expected that the economic conditions of the Order during many years will be difficult, yet with the grace of God and the help of Our Lady of the Rosary all the difficulties will be overcome.

Thanks be to God that the birthplace of Saint Dominic was saved; not so the baptismal fount



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where he was baptized, that was destroyed in Madrid.

**T**HE body of Saint Louis Bertrand kept in Valencia was also profaned and destroyed, as was also the relics of Blessed Valentin de Berriochoa.

**O**F THE hundreds of convents of Dominican Nuns those in the Nationalist territory may be considered safe. Of course, all those Sisters and Nuns in the Red territory who were not killed were secularized. There is not one convent in existence.

## THE HOLY NAME JOURNAL

**T**HE Dominican Tertiaries of Father Coll and Amacita who had magnificent schools and colleges in Catalonia, Valencia and Asturias with more than one thousand Sisters have suffered greatly. It is rather a conservative estimate to say that in the Red Spain more than one hundred convents of the Second Order are now closed and the inmates sent out when not actually murdered. Let us hope that the sufferings of the holy Sisters may obtain from God peace for Spain and days of new glory for the Order.

## CAPITAL and LABOR A Solution

(Continued from page 4.)

that the primary thing needful—is a return to Christianity—in the absence of which all the plans and devices of the wisest will be of little avail."

**T**HERE are four propositions that we must clearly bear in mind in discussing the relation of Capital and Labor. These are:—

1. That two such classes by whatever name we wish to choose to call them, must always exist. They have existed in the past, they exist today, and they will exist to the end of time.
2. The classes are at present abnormally constituted.
3. The remedy is not to be found in Communistic lives.
4. On Catholic principles only can Social Equilibrium and Justice be had and maintained.

That these two classes will exist but in peace, harmony and good will.

**"I**T is indeed," adds Leo XIII, "No easy matter to define the relative rights and mutual duties of the rich and poor—of capital and labor. And the danger lies in this that crafty agitators are intent on making use of these differences of opinion to pervert men's judgments and to stir up the people to revolt.

**"A**LL men are equal in the sense that they come from the hand of the same Almighty Creator: that they have been redeemed by the same blood of Jesus Christ; and that they will be judged and rewarded or punished by God according to the exact measure of their merits or of their demerits. There the equality ends. All men are equal in this that they have souls created by God Himself and stamped with his Divine Image, i.e., the same Divine Image on every soul.

But all men have not equal capacities or powers of mind, will, energy or enthusiasm, and therefore, production labor or output cannot be all the same or equal—and neither can the corresponding rewards be on an equal basis.

**C**HRIST became man and chose . . . to be poor—to toil and work in the Carpenter's shop of Galilee—to show men that labor by the sweat of the brow is no disgrace, but rather a thing that can be something good, noble and honest—And one of the beatitudes communicated by the Master of all men, was and is for all men and all times; "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." Amen.



# SAINT CYRIL of Jerusalem

(Continued from page 12.)

and says: 'This is My Blood,' who shall ever hesitate and say it is not His Blood. . . . In the figure of bread is given thee the Body, in the figure of wine the Blood is given thee; but they do not remain in their original condition, they have been changed, though the senses cannot tell us this. Do not think it mere bread and wine, for it is the Body and Blood of Christ, according to the Lord's declaration. . . . Having learned this and being assured of it, that what appears to be bread is not bread, though perceived by the taste, but the Body of Christ, and what appears to be wine is not wine, though the taste says so, but the Blood of Christ . . . strengthen thy heart, partaking of it as spiritual food, and rejoice the face of thy soul. . . . In the figure of bread is given to thee the Body, and in the figure of wine the Blood, so that, when thou receivest the Body and Blood of Christ, thou mayest become of one body and one blood with Him; for thus we shall become Christbearers, when His Body and Blood are distributed in our members!"

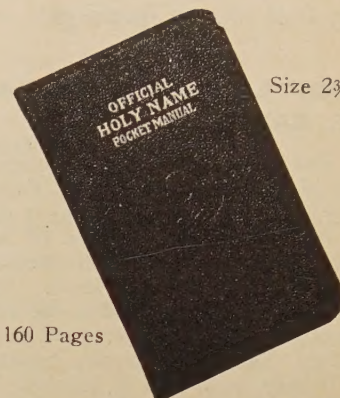
NEITHER did Cyril scrutinize the mysteries of the Holy Trinity, of the Three Persons in One God, or the mystery of the Holy Ghost, as did some of his contemporaries. His zeal lay with the spiritual welfare of his flock. He saved his people the burden of excessive theological speculations which in so many dioceses around Jerusalem had caused so many grievances, so much intellectual pride and so great a decrease of devotion. All Cyril taught his people concerning these mysteries was that "there is One God, the Father of Christ, and one Lord Jesus Christ, the only-begotten Son of the only God, and one Holy Ghost, Who sanctifies and deifies all things. . . . We do not divide the Holy Trinity as some do, neither do we make a melting into one like Sabellius."

THROUGHOUT his catechetical instructions Cyril sought to develop

a devotional nature. Cyril taught his people to pray. He taught them to value the efficacies of the Holy Sacrifice of the Mass. Christ came to redeem all men and with this holy thought in mind Cyril celebrated Holy Mass not only as a sacrifice of adoration and thanksgiving but also as a sacrifice of supplication and reparation. "After the completion of the spiritual sacrifice of the Mass," he wrote, "after the completion of the unbloody worship (i. e. after the consecration) we pray to God over this oblation of propitiation for the general peace of the churches. . . . We all pray and offer this sacrifice for everyone who is in need of help. We remember those who have already gone before us, first the patriarchs, the prophets, the apostles and the martyrs, so that through their prayers and intercession God may look graciously upon our petitions; thereupon we pray for the deceased holy fathers and bishops, and indeed for all our departed, since we believe that our prayers offered in the presence of this holy and worshipful sacrifice will be of the greatest utility to these souls. . . . We offer up Christ slain for our sins in order to obtain pardon from the good God for the departed and for ourselves."

IN 381, five years before Cyril's death, the Church convoked a General Council at Constantinople. This Council, the second one of its kind in the history of the Church, decreed the continued enforcement of the confession of faith formulated by the 318 Fathers assembled for that purpose at the First General Council in Nicaea fifty-six years previously. It also attempted the reconciliation of the current heresies with the Church, especially the Macedonian heresy which denied the divinity of the Holy Ghost. Cyril hastened from Jerusalem to attend the Council. He assisted at the meetings of this venerable assembly and did his utmost in bringing about an unified love of men for God, a holy ambition of which St. Cyril's whole life bore witness.

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## The Centennial of Blessed Martin's Beatification

(Continued from page 16.)

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Blessed Martin more than challenges the selfishness of modern times. He brings back once more the program that Christ Himself gave us by word and example. It is the rule of brotherly love and the unselfish dedication to the spiritual and corporal works of mercy. Blessed Martin's exemplary life was vivified by a personal affection for Jesus Christ and for His sake he sought out the wretched in the hovels, he nursed the sick with untiring patience and skill, he did not hesitate to beg alms with which to purchase clothing for those literally in rags, he planned and carried to a successful completion dozens of helpful projects for the amelioration of social conditions that were so terrible, due to the chaotic conditions following the Conquest of Peru, that they almost stagger the imagination. Not the least of these was the *Colegio de la Santa Cruz*—an orphanage for the foundlings and abandoned children of Lima. Almost single-handed this holy Negro grappled with similar social problems. To solve them he had to awaken the public conscience to a realization of their horror; he had to overcome the rebuffs that come to every pioneer; he had to make people in authority realize the feasibility of the plans

which he brought forward. But by the assistance of Heaven he was able to work such wonders for the betterment of society that even during his lifetime he was called "the Father of the Poor" and "the Apostle of Charity."

WHEN Blessed Martin died in 1639, his passing was mourned as almost a national calamity. There literally seemed to be no one to whom he had not extended a helping hand. Even the affluent were indebted to him as the dispenser of their charities, and the high dignitaries of Church and State had often been the recipients of words of counsel and direction. But the poor were his dearest friends, and they crowded the Church of the Most Holy Rosary for his obsequies. His tomb became a shrine to which in grateful throngs pilgrims came, ever mindful of the generosity that actuated the heart of this noble Brother. So many miracles and favors came as the result of prayers to him that his cause was introduced in Rome, culminating in his solemn beatification by Pope Gregory XVI. It is the ardent hope of his thousands of American clients that soon it will please God to elevate him to the supreme dignity of sainthood—that soon we may say: "Saint Martin de Porres, pray for us!"

## Lay Theologian on Injustice

(Continued from page 18.)

they feel like it. I'm sure if Angelo had only gone to his father and presented the case fairly, he would have received, not only his own apple, but Johnnie Green's in the bargain.

As to just how gravely Johnnie sinned in stealing the apple—

I'm sure no one would accuse him of serious sin; although I'm afraid His Honor the Mayor, the neighborhood loafer, and Mrs. Kelly's landlord can't be excused quite so easily. I'll have to wait until next Friday night to see what Eddie and St. Thomas have to say about it.



# BOOK REVIEWS

## Leo XIII and Our Times

By Rene Fuelop-Miller. Translated from the German by Conrad Bonacina.

Longmans, Green & Co., New York.

Two men of the past century observed the rapid change that took place in society with the rise of industrialism. They saw it in France, England, and Belgium. They were aware that riches were being amassed by a few while millions suffered. They saw men separating into two distinct divisions that were hostile to one another. One of these men was a cleric, Joachim Pecci; the other was Karl Marx.

The priest was born in 1810. As a youth he studied under the Jesuits. At the age of thirty-three he was appointed Papal Nuncio to the court of Brussels where he was plunged into the midst of the liberal democratic movement which was more alive in Belgium than in his native Italy and which was transforming society.

The ores of the valleys of the Meuse and Sambre were being exploited by a gigantic industry. Huge iron foundries were springing up; a net-work of railways was crossing the country. Trade and finance were linked with industry but there were new social problems—unemployment, hunger, and distress.

FAMILIES which had been able to maintain themselves were deprived of their bread with the competition of machinery. The number of men thrown out of employment increased and they were forced to accept low wages or lose all means of livelihood. These unfortunate people crowded together in squalid sections of cities and towns. This was the strange world into which the young Nuncio was thrust.

THE priest traveled through England, Germany, France and Belgium, and was deeply impressed with the realization of what was going on. In 1848 he saw an upheaval in the Papal States. In 1860 he saw the Kingdom of Italy annex the northern portion of the Papal States. Thus in a lifetime Joachim Pecci looked out on a changing world.

IN February, 1878, following the death of Pius IX, the Sacred College of Cardinals gathered in Conclave to select his successor. They turned to Cardinal Pecci. It was an old and infirm man who took the name Leo XIII and as the tears streamed down his cheeks he said "I am a feeble old man. I cannot assume so immense a burden! I shall collapse under it in a few days! It is death, not the Papal dignity that they propose to bestow upon me!" After the announcement of his election the one desire of his friends and supporters was that the frail old man might at least survive the day of his coronation.

LEO XIII was to be one of the greatest Popes to ascend the Chair of Peter. He was destined to guide the Church for a quarter of a century. He was to make the Vatican an authority on the ideas and problems of his time and to prove that the Papacy was not dead. It was Pope Leo XIII, as well as Karl Marx, who analyzed the social crisis. Instead of preaching class hatred and class war he propounded Christian principles in his immortal "Rerum Novarum."

IN "Leo XIII and Our Times" Rene Fuelop-Miller has given an objective study of the philosophical development of Leo and Marx, portraits of the men and their times. He has given us a history

of a century. It is a study for those who have been thinking of our times and are seeking a guide for the future.

## Santa Anna.

By Wilfrid Hardy Callcott. 392 pp. University of Oklahoma Press, Norman, Okla. \$3.00.

THERE are biographies that seem to "out-fiction" fiction because of the extraordinary life that they record. One of these men was Santa Anna whose biographer calls him the "Enigma who once was Mexico."

SANTA ANNA is written to prove the author's thesis that the "Accidents of Personality" play a great role in history. Mr. Callcott, Professor of History at the University of South Carolina, believes the development of Mexico would have been far different without Santa Anna, but while the author focuses his attention upon one man he has not neglected nor underestimated the many factors that had a powerful influence on the life of his hero.

IT IS the intimate story of a Mexican soldier and statesman and an attempt at an analysis of his personality and its influence on American history.

THE first part of the biography deals with his youth—his early political and military career and over emphasizes his love affairs.

IN the second and more interesting part of the book, there is a very readable account of Santa Anna's subsequent career. We follow him through two revolutions; see him and his country embroiled in a hopeless war with the U.S.A.;



follow him into exile; return with him to fight the French invaders; see him as dictator at the summit of his power, and, finally, broken, disillusioned, despised and villified, as an exile who was permitted to return to his native land only to die. To many Mexicans, Santa Anna was sublime, a figure of gigantic proportions. He filled them with love, and a sort of nationalistic ecstasy. To others of his countrymen, and to most foreigners, he was meager and ridiculous, a charlatan, a lucky hysteric and a lying demagogue. According to the author this unpredictable character of Santa Anna was the reason for his power and his menace. This bundle of paradoxes left his stamp on the life of Mexico. He introduced equality of all before the law, and, in the main, succeeded in imposing unity on a people with whom rebellion was a habit.

**SANTA ANNA** is well written and a fine example of history that is more interesting than fiction.

### **Catholic Social Action**

By A. M. Crofts, O.P. 327 pp.  
Herder, St. Louis, \$2.75.

**THE** term Catholic Action as it is used today seems to apply to every Catholic movement or activity which has sprung up in recent years. Whenever a word or name becomes too popular, there is always the danger of its real meaning becoming misunderstood. Father Crofts rises to the occasion and presents a methodical and scientific exposition of the general principles, purpose and practice of Catholic Social Action based on the Encyclicals of the Holy Fathers together with many other papal documents on Catholic Action. In the wide sense of the term, Catholic Action includes every activity which tends to promote the perfection of the Christian life. This in itself is nothing new. However, due to the ever increasing social disorders of the present day, the author limits the scope of his work to the social phase of Catholic Action.

**THE** appeal for united Catholic Action is universal. An organized and well informed lay apostolate is necessary in order to effect the change which Catholic Action is intended to bring about. This change cannot be accomplished unless those who are to act as leaders in the movement have a thorough understanding of its nature, aims and necessity, and are guided by a definite mode of procedure. Father Crofts' work is of value to everyone who has any direct concern with Catholic Action; it will systematize the knowledge of the priest in this regard, and it will enlarge the knowledge the lay leader of Catholic Action has already acquired.

**IT** is unfortunate, however, that he narrowed his definition of the mode of procedure in Catholic Action so as to be applicable to Ireland alone. His application of the nature, aims and necessity Catholic Action lacks the universal value which it would have if he had not confined his practical study of Catholic Action to that country. But perhaps the procedure Father Crofts has outlined for Ireland will suggest a similarly planned program for other countries, and thus this book will have entirely fulfilled its purpose.

### **Mine Is The Kingdom**

By Jane Oliver. 452 pp.  
Lippincott, Philadelphia. \$2.50.

**JANE OLIVER** has peered within the mists of Scottish history to supplement her fancy with the eminent facts of James Stuart's life before his accession to the English throne, and thus creates an impressive and vital picture of that wary monarch. With vivid narration, with glowing delineation, with an almost penetrative accuracy, she draws forth his character as he lived those years in gaunt castles and shabby courts of a desolate Scotland. She recalls how indifferently James campaigned against the brave but violent Catholic lords of the border clan to appease the ravenous Kirk; she shows, too, that eventually he

thrust himself against that arrogant Kirk and even conquered it; she reveals from a few facts how unscrupulously practical James could become when any young and gallant courtier menaced his girlish but flirtatious wife, Queen Anne. Though Miss Oliver presents her scenes beautifully, she does not enshrine the first Stuart of England with any appealing glamor.

**JAMES STUART** is not the sort of a man whom his hapless son and descendents appear to be in the pages of history. His wily, uncanny, cowardly and brooding character is not such as to summon the loyal tears which are still being spilled over the fickle fate of the Stuarts. He appears as a man who willingly yielded even his soul for the fleeting Kingdom of the Isles. Neither the courage nor nobility of his mother, Mary, ever arose within his warped personality. Yet within him lay hidden the essential strain of the Stuarts, for it emerged in his unfortunate son, Charles. James was really an apt successor to his godmother, Elizabeth of England. Had he but possessed her defiant self-assurance, he would have proved himself as capable an English sovereign.

**MISS OLIVER** attempts a detached view of the motive-forces which aroused so much turmoil in Scotland during James' life. But, she overlooks the fact that religion alone dominated the whole national life during that era. Had she treated more adequately the two Creeds which severed Scotland, had she been gracious enough to admit that Catholicism, as a religion, did not prompt the murder and pillaging (which prompting she intimates), she would have effected a more realistic background for her narrative. Furthermore, she pauses unnecessarily and too graphically upon marital secrecies to preserve their due sacredness. Otherwise, for Scotsmen and all who are still interested in those odd human pawns, kings, "Mine Is the Kingdom" is worth the reading.